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ABSTRACT

Issues related to bilingual bicultural education of Mexican American students are discussed in this collection of 26 articles contributed by 12 authors. The anthology focuses on the Mexican American in the Southwest and is intended primarily, though not exclusively, for the reader who is unfamiliar with the Spanish language and culture. Selections provide information on basic concepts in bilingual education; historical, linguistic, psychological, and cultural perspectives; and teaching methodology. The selections include scholarly and informal essays, research, oral history, short stories, poetry, state-of-the-art reviews, and opinion papers. Topics include the causes and effects of poverty among Mexican Americans, definintion of and contrast between bilingualism and biculturalism, personal experiences in a monolingual first grade, the Mexican heritage of the Southwest, the need for applied linguistics in the education of bilingual teachers, the structure of the Chicano family, "machismo" and the implications of the terms "Chicano" and "Mexican American", the role of parents in student motivation; cultural understanding, integration of Mexican American heritage into U.S. history, cultural literacy, special Spanish for bilingual teachers, Mexican "dichos", and the "Little School of the 400". Each selection concludes with questions for discussion and a list of suggested readings. (JH)

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To my seven sisters-in-law:

Aurora Rodriguez

Emma Cavazos

Evangelina Chapa

Estela Bridges

María Elena Palacios

Cecilia Alvedy

and

Rebecca González

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Preface

This book was written on the supposition that a teacher who understands the home culture and home language of a child is more apt to be an effective teacher than is a teacher who understands neither a child's home language nor home culture. Educational theory clearly points to the following conclusion: the teacher who hopes to successfully teach a child must be familiar with and have a positive attitude toward, the child's dominant language and dominant culture; but besides being familiar with the child's dominant language and culture, the teacher should possess sufficient competency to utilize the child's dominant language and culture in the school curriculum.

In many school districts across the nation, children enter school speaking a language other than English. Often, Spanish is the dominant language of these bilingual children; too often, frustrated English-speaking teachers hope that the children's linguistic "problem" will somehow go away. Some of the more linguistically talented children somehow manage to master the English language well enough to survive in the classroom. These children have survived the school experience because they were able to cope in the English-speaking classroom. Unfortunately, many Spanish dominant children never learn the English language well enough to successfully academically compete with their English dominant classmates. When Spanish dominant children face the realization that their linguistic deficiencies are not going away, many of them begin to lose interest in school, become chronically absent, and then, too often, they quietly leave the school environment.

Who really loses when children leave the school environment prematurely and permanently? Surely the children who drop out of school are the obvious losers but less apparent is the fact that society is the ultimate loser, mainly because society must bear the cumulative effect of the thousands of children who leave our schools each year before graduation simply because the education they were receiving was not relevant to their cultural and linguistic needs.

Of course, most educators realize that some students will drop out of school even when the students' cultural and linguistic needs are being met. Nevertheless, our nation's schools should be careful not to lose those students who really want an education and who can be diverted from academic failure by educators sensitive enough to provide these bilingual bicultural children with a meaningful educational curriculum.

As more teachers of Mexican American children become aware that they, as professional educators, do not adequately understand the home language or the home culture of their students, a need will arise for books and educational studies that explore the relationship between bilingual children's academic failure and the traditional monolingual educational programs which prevail in most school systems which serve predominantly Spanish dominant student populations.

This book will deal with some of the numerous principles, concepts, and issues which are related to the bilingual bicultural education of Mexican American students. Obviously, many of the principles, concepts, and issues discussed in this book are applicable to the other Spanish-speaking populations in the United States.

One purpose of this book is to provide meaningful bilingual bicultural reading material to three groups of readers: (1) college and university students majoring in education, sociology, and psychology; (2) teachers of Mexican American elementary and secondary school students who want to learn more about the students they teach, and (3) citizens interested in determining the merits of bilingual education.

Though this book was written primarily for the reader who is not familiar with the Spanish language and the Mexican American culture, readers who are bilingual and bicultural also can profit from the selections contained herein. Preparing Teachers for Bilingual Education: Basic Readings contains the thoughts of twelve academicians who have expertise in the divers disciplines which together form the field of bilingual education. Therefore, the works of educators, educational psychologists, sociologists, linguists, and historians are included in this anthology. The contributors whose thoughts and theories appear in this collection of readings are knowledgeable in at least one of the following areas: (1) the special educational needs of Mexican American students, (2) the unique dialect of the Mexican American, (3) the virile Mexican American culture, (4) the history of the Mexican American in the Southwest, and (5) the psychology of teaching Mexican American students.

Each article in this anthology, except one, was written specifically for publication in this book. Each author, except one, is teaching or has taught at the university level.

The selections in this book have been categorized into six parts: (1) articles concerned primarily with the basic concepts found in bilingual education; (2) articles which examine the historical aspects of bilingual education; (3) articles which treat the linguistic aspects of bilingual education; (4) articles which deal with different aspects of the Mexican American culture; (5) articles that focus on bilingual education methodology; and (6) articles which discuss the psychological issues which relate to the Mexican American. At the end of each selection are suggestions for class discussion and library research. These suggestions for discussion are intended to assist students in locating the major concepts and principles contained in the selection, and to aid them in arriving at their own conclusions concerning the concepts and principles discussed in the selection. Also, at the end of each selection are suggested readings which are intended for the benefit of the reader who is anxious to learn more about the topics found in the selection.

Though the title of this book does not contain the word "bicultural," many of the articles are concerned with biculturalism. Indeed, it would be extremely difficult to write a book about bilingualism which did not treat bicultural topics.

It is the editor's hope that this collection of articles will contribute to the speedily expanding body of knowledge about bilingual bicultural education and that this anthology will serve as a stimulant to further thought, discussion and support of bilingualism and biculturalism on the part of classroom teachers, university professors, educational researchers, and the general citizenry of this nation. Special gratitude is given to the academicians and education practitioners who took time to write the selections which made this anthology possible.

PART I

BASIC CONCEPTS

Poverty Among the Mexican American: Causes and Effects

by

Octavio A. Ballesteros, Ed.D. and
María del Carmen Ballesteros, M.Ed.

Many Americans have wondered why such a large percentage of the Mexican American population lives in poverty in the world's most affluent nation. Many of the causes and effects of poverty among Mexican Americans are presented in this article. Factors such as race, immigration, culture, poverty, ethnic group achievement, and the barrio are discussed. The authors use the term "European American" to refer to all Americans whose ancestors were European immigrants. The term "Anglo American" refers to Americans whose ancestors came from Great Britain. "Mexican" refers to citizens of Mexico while the term "Mexican American" refers to Americans of Mexican ancestry. Hyphens are not used when referring to Americans by their ethnic group.

Introduction

The Anglo American mayor of a large city in a prosperous Southwestern state was once interviewed on a national television network. The mayor was asked to explain the reasons why such a large percentage of Mexican Americans in his city lived in poverty. The mayor responded that he believed that a lack of motivation was keeping most Mexican Americans from progressing. Though the mayor should have been given credit for being a candid soul, the Spanish-speaking community was deeply insulted by the mayor's casual comment. Some Spanish-speaking community leaders urged Mexican Americans to boycott the mayor's numerous business establishments. The reasoning went, "If the Mayor thinks so little of our ethnic group, let's take our patronage to someone who has a higher regard for Mexican Americans." Without a doubt, the mayor's business profits suffered due to his straightforwardness. The net effect of the mayor's comment was to stimulate many Mexican American leaders to carefully evaluate their ethnic group's achievement in the community and in the nation as a whole.

The purpose of this article is to present many of the numerous causes and effects of the Mexican American's poverty in the most affluent nation in the world. Many Mexican Americans are concerned about their ethnic group's inability to achieve the material success enjoyed by most American ethnic groups.

As Americans of Mexican ancestry, we, the authors, personally can affirm that most Mexican Americans are deeply concerned about their inferior social, economic, and political status in this country. Most Mexican Americans are acutely aware of many of the factors which contribute to their group's limited accomplishments. Yet, many Mexican Americans, when asked to list reasons for their ethnic group's relative lack of achievement in America, often are unable to give a satisfactory explanation -- mainly because the topic is so complicated and multifaceted.

Most of the facts and thoughts contained in this article have been gleaned primarily from numerous informal interviews and conversations with Mexican Americans who reside in various communities in the Southwestern United States; some of the thoughts in this article have been obtained through introspection.

To facilitate the handling of a complex topic, this article has been divided into six parts: (1) The Mexican Immigrant; (2) The Barrio; (3) Psychological Aspects; (4) Cultural Aspects; (5) Racial Considerations; and (6) Some Thoughts on Poverty and Prosperity.

The Mexican Immigrant

Most immigrants to America have had to cross thousands of miles of water to migrate to America; because the typical immigrant senses he probably will never return to his homeland, he usually is fully committed to a permanent life in monolingual-monocultural America. During the first half of the Twentieth Century, few European and Asian immigrants possessed sufficient funds to make frequent or even occasional visits to their homelands; consequently, they were forced by distance and economic necessity to break their ties with their home countries. On the other hand, the typical Mexican immigrant has had only to cross a few feet of water to migrate to America, and he is always aware that he has only to cross a few feet of water to return to Mexico. Because of Mexico's proximity, the Mexican immigrant seldom has been forced to fully commit himself to America and her culture. Subconsciously, the Mexican immigrant often believes he will return to Mexico as soon as he has acquired a decent-sized nest egg to take back to Mexico.

Sometimes an advantage can become a disadvantage. The advantage of having the home country so conveniently across a small river can become a disadvantage if the proximity of a person's homeland keeps the person from becoming fully committed to his new country. It is only fair to mention that many Mexicans still consider that the Southwestern United States is still morally and culturally, though not legally and politically, part of Mexico -- an area to be jointly occupied by both Mexicans and Americans, reasons the Mexican immigrant. Thus, most "illegal aliens" from Mexico do not feel guilty or consider themselves lawbreakers when they illegally enter the United States. "It is like being a trespasser on your own land," reasons the Mexican alien. "A large part of the United States belonged to Mexico until 1848. Mexico lost half of its original territory because the United States was militarily stronger. I have a moral right to be here."

The high birth rate in Mexico -- one of the world's highest -- and the inability of the Mexican economy to keep pace with the birth rate are two causes for the illegal and legal immigration of hundreds of thousands of Mexicans to the United States. As a general rule, only the unmoneyed Mexican has been compelled to migrate to this nation. The vast majority of Mexican immigrants who have come to America have been members of Mexico's socioeconomic lower class and often are semi-illiterate in both Spanish and English when they arrive in this country. The typical Mexican immigrant is relatively uneducated, poor, unable to speak, read, or write English, and semiskilled; his chances of becoming a member of the American middle class usually are remote; in fact, the probability of his children becoming members of the middle class also are small. Why? Mainly because it is extremely difficult for a person to break out of the poverty cycle. Few persons can break out of the poverty cycle in one generation, and only a small percentage of poor persons can break the cycle in two generations. It should not be surprising that it takes three or four generations for many Mexican Americans to break out of the poverty cycle and become middle class, English-speaking Americans. Even today, a large percentage of Mexican Americans are either immigrants or the sons and daughters of immigrants; though this statement is difficult to prove or disprove due to incomplete government statistics, anyone intimately familiar with the Mexican American people and with the history of Mexican immigration to the United States will probably agree with the statement's validity.

Mexicans who have migrated to this country usually have lived in stifling poverty in Mexico. When these immigrants settle in America, they continue to live in poverty by American standards, but by the Mexican immigrant's standards, he has significantly improved his economic lot. If some Mexicans seem temporarily satisfied to live in "poverty," it is because they presently have a higher standard of living than they had in Mexico. Of course, subsequent generations of Mexican Americans will not be as easily satisfied as their immigrant parents; these second and third generation Americans of Mexican descent will be filled with the high expectations so characteristic of most Americans.

Few educated Mexicans from the professional and managerial classes have immigrated to America because few successful Mexicans would seriously consider migrating from Mexico. The prosperous Mexican has had few reasons to leave the comfortable life he and his family are experiencing in Mexico. Undoubtedly, if political instability or a "social revolution" were to occur in Mexico, we would soon hear that thousands of wealthy Mexicans were congregating at the U.S.-Mexican border waiting to be admitted into the United States.

As long as the Mexican government remains "democratic" and stable, we should not expect many middle- and upper-class Mexicans to immigrate to the United States. Life in Mexico is quite pleasant for those with money. Then again, as long as Mexico's economy is unable to keep pace with the republic's high birth rate, the United States can expect the entry of large numbers of poor immigrants from Mexico -- many of them illegal immigrants.

In contrast to Mexican immigrants, many Cuban immigrants to America were members of the middle and upper classes in Cuba. A large percentage of Cuban immigrants were relatively prosperous and educated when they arrived in the United States and thus, this immigrant group has been able to adjust more quickly to American society than has the typical Mexican immigrant. Because most Cuban immigrants realize that their returning to a noncommunist Cuba is highly improbable, they have resigned themselves to a permanent life in America. The reader should note that the poor uneducated Cuban seldom has had the monetary or political "influence" to be permitted to migrate from communist Cuba.

Most European and Asian immigrants, such as the English, French, Germans and Vietnamese, are often skilled, educated, middle class individuals who have entered the United States legally while most Mexican immigrants possess converse immigrant characteristics.

Many Americans simply are not aware that most immigrants from Europe and Asia are personally prepared to succeed in the United States while most immigrants from Mexico and Latin America are not.

The Barrio

The large-scale arrest and deportation of illegal immigrants will have the effect of drying up the constant flow of poverty-stricken Mexicans which has been entering and settling in most large Mexican American communities. In many instances, the illegal Mexican immigrant has had a larger effect on the Mexican barrio than the barrio has had on the illegal Mexican immigrant.

Thousands of Mexican Americans have been successful in entering the mainstream of American life, but their social progress has been eclipsed by the hundreds of thousands of illegal immigrants who have migrated to America from Mexico since 1930. Since illegal Mexican immigrants often marry Americans of Mexican descent and then often proceed to have relatively large families, it is not surprising that many Mexican barrios have taken on a physical appearance similar to that of typical communities in Mexico. In many respects, barrios are colonias mexicanas -- communities where the residents are retaining the customs and language of their home country. The strength of the Spanish language in most Mexican American communities is evidenced by the fact that most Mexican Americans speak English with a Spanish accent. Now, before we make a judgment on Mexican Americans having a Spanish language accent, we should keep in mind that an accent is a relative thing; each of us has an accent in relation to other linguistic groups. For example, the Bostonian will speak English with a Boston accent when he is in San Francisco, and the San Franciscan will speak English with a San Francisco accent when in Boston.

The Mexican American's accent, like other accents, is partially a product of social and linguistic isolation. The poor Mexican American has limited contact with English-speaking Americans; his sociolinguistic isolation is an effect of poverty but his isolation is a contributing factor (cause) in his inability to break out of the poverty cycle. Most Mexican Americans who have been successful in breaking the poverty cycle have moved out of the barrio and into a multi-ethnic environment.

A barrio is a Mexican American colony where nearly all the inhabitants are Spanish-dominant Mexican Americans.

In the *barrio* can be found bakeries, grocery stores, restaurants, beauty salons, drug stores, meat markets, and numerous shops that cater to the special tastes of Mexican American customers. In the larger cities of the Southwestern United States, Spanish language radio and television stations assist the Spanish-surnamed American in keeping in touch with the home culture -- the culture of Mexico.

Some Mexican Americans live in the *barrio* by preference, but others live there by necessity. Though the *barrio* is picturesque and lively, most *barrio* residents live in the shadow of poverty; many Mexican Americans would not choose to live in the *barrio* if they had a choice but poor people have few alternatives. Yet, a few Mexican Americans -- especially the elderly -- would probably feel lost outside of the Mexican colony; these elderly people are dependent on the *barrio* for most of their physical and emotional needs, and thus they stay.

Psychological Aspects

Because most Mexican Americans are relatively poor, Mexican Americans have few successful role models to emulate; the children seldom see a professional person in their neighborhoods because successful Mexican Americans have long since moved to more prosperous neighborhoods, which usually is where the European American resides. Yet, the successful American of Mexican lineage cannot be seriously criticized for not choosing to continue living in substandard housing and sending his children to substandard schools.

Each time a successful Mexican American leaves the *barrio*, his place is usually occupied by someone not quite as successful, and thus the Mexican colony loses more of the leadership which is already in short supply.

Eventually the *barrio* inhabitants sadly conclude that only the unsuccessful have stayed behind; the next logical step is for the people to become frustrated, angry, and verbally aggressive at the institutions which they perceive are not serving their social, economic, and political needs. The *barrio* resident becomes angry at the schools which his children attend. "How qualified are the teachers?" ask the parents. "Are our children really failing in school or can the teachers be failing to teach our children? Why aren't there more Mexican American teachers, counselors, and administrators? We want our children taught by people who understand our culture. We don't want our children to think that only Anglos are professionals. We want educators who are qualified to teach our children. Our children are eager to enroll in school but after two or three years, they hate to go to school. They want to drop out. Perhaps the teachers should drop out."

Many Mexican Americans are puzzled that so many of their ethnic group members live in poverty, are uneducated, unskilled, underemployed, and powerless. Mexican Americans often compare themselves with European Americans and wonder why so many Europeans are affluent, educated, skilled, sometimes overemployed, and in positions of power. "Is there something wrong with our culture?" some Mexican Americans ask themselves. "Why have so few of us been able to succeed in this nation filled with opportunity and wealth? Are we being discriminated against so subtly that we are unaware of the discrimination? Is discrimination one cause for our relative lack of progress and achievement?"

A number of Mexican Americans have begun to have doubts about the viability of their culture in the United States. Even some European Americans believe that the Mexican American culture may be inferior in some aspects. Some European Americans claim the Mexican American's machismo (exaggerated manliness) and orgullo (pride) are two factors which hamper progress within the group. Mexican Americans counter by pointing to the European American's selfishness and excessive concern for materialism. Some Mexican Americans point out the European American's selfishness is demonstrated by the European's determination to limit the size of his family and thereby avoid the necessity of sharing his money and time with more children. "The European will commit ethnic genocide if he doesn't stop tampering with nature," say some Mexicans.

It is not the purpose of this article to present the numerous arguments which the two cultural groups have used to point out the frailties of the other group. Still, it is important to note that the two groups are competitors, if for no other reason than that they share the same air and land in the Southwestern United States.

Prejudice and discrimination, as much as we would like to deny it, have been two factors which have hampered the Mexican American in progressing further socially, politically, and economically. Until recently, it was a widely accepted practice for persons with power to use their power to keep Mexican Americans and other minorities from progressing occupationally and socially; this practice of ethnic social containment is alive today -- though it is now much more subtle and fortunately, much less frequent.

Many Americans of Mexican descent have been psychologically scarred by the unjust treatment they have received at the hands of non-Mexican Americans in positions of power. It is understandable that many European Americans feel guilty and are ashamed because some of their group members have treated the Mexican American so undemocratically in the past. Yet, it is rare to hear a European American admit that discrimination against the Mexican American is a fact of life. One would get the impression that fairness and equality have always prevailed in the United States.

Cultural Aspects

The question often is asked, "Why doesn't the Mexican immigrant immediately become fully bound to the American way of life. Why do so many Mexicans desire to bring their culture and language to their new country?

One possible reason might be loyalty. The Mexican people are known for the depth of their loyalty to spouse, family, parents, friends, culture, and place of birth. Loyalty is a strong component of the Mexican personality.

The typical citizen of Mexico is fiercely loyal to, and proud of, his native country, culture, and language and he does not relish having to renounce or forget any of the three. One has to understand the Mexican personality to sympathize with the Mexican's tendency toward "loyalty from afar" -- a patriotic attachment or loyalty to his first country that he finds painful to disclaim even when he resides in a second country. When a Mexican migrates to the United States, he believes he can be loyal to both his old country and to his new country. When one reflects on the concept of dual loyalty, it begins to lose some of its ominous aspects. It is not abnormal to be attached or loyal to two nations, anymore than it is abnormal to be attached or loyal to a country and a state or to a parent and a spouse.

Though some immigrants never fully commit themselves to becoming permanent residents of the United States, no one can dispute the second generation Mexican American's full commitment to the American way of life. The Mexican American's loyalty to the United States is irrefutable. The Mexican's loyalty, once he has made the decision to remain permanently in America, is totally transferred to his new country. The outstanding heroic military achievements of Mexican Americans in the United States armed forces is evidence of the Mexican's loyalty to his new country. It would be difficult to find an American ethnic or racial group that has received proportionately more Congressional Medals of Honor and other military battle decorations than has the Mexican American.

Anyone familiar with the Mexican culture recognizes the Mexican American's love for children and his desire to have a large family. The typical Mexican American has four or five children while the typical European American limits his family size to two or three children. Because a family's standard of living is determined in part by the number of family members who will share the family's total income, it becomes evident that a family of three may be living comfortably on a given income while a family of six may be living in poverty on the same income. Undoubtedly, many Mexican American families are living in relative poverty simply because they have elected to have large families.

Though large family size sometimes is a *cause* of poverty, large family size also can be an *effect* of poverty. Some persons living in abject poverty feel that their economic situation will not further deteriorate if they decide to have a large family; actually, children are a source of pleasure and comfort for many poor people, and a form of social security in their old age. Thus, lower class persons often perceive children differently than do middle class persons.

Some Americans contend the Mexican culture is a cause of the Mexican American's poverty. Critics of the Mexican culture maintain that most Mexicans live in relative poverty in Mexico and remain in poverty generations after having immigrated to the United States. The critics hold that if we accept the assumption all racial groups are endowed with equal mental ability, then any differences in racial group achievement must be attributed to cultural differences.

Our position on the question of equal racial group mental endowment is as follows: Though individual mental ability differences cause individuals to be mentally unequal (i.e., one person may be genetically mentally superior or inferior to another), no racial group is genetically mentally superior to another (i.e., all racial groups are equal in innate mental ability).

There are some people who are unable to accept the above premise, primarily because they tend to confuse unequal racial group achievement with equal racial group innate mental ability. Because there often is unequal group achievement (i.e., some groups achieve more than others), some persons erroneously conclude that some racial groups are innately mentally superior to others. The issue becomes further confused when these persons incorrectly conclude that since individuals are not equal in ability, the same genetic principle must hold true for racial groups. We should not be misled by the phenomenon that some racial groups presently are accomplishing more than others; it is an anthropological fact that each ethnic and cultural group has had its day or will have its day in world history.

It should be emphasized that geneticists have never been able to scientifically demonstrate the innate mental superiority of one racial group over another; actually, all scientific evidence directs us to this conclusion: all racial groups are genetically equal in innate mental ability.

A gray-haired seventy-two year old Anglo American lady once commented to the authors: "I can't understand why Anglos and Mexicans are unwilling to admit there are ethnic group differences in values, attitudes, goals, achievement, and motivation. Though all ethnic groups are equally endowed in intellectual capacity, I believe environmental differences, cultural differences, and group opportunity differences account for most differences in ethnic group achievement."

We must admit we share the elderly lady's opinion concerning the factors which account for the differences in ethnic group achievement. For example, why does one cultural group value one religion more than another religion? Why does one ethnic group have an attitude of fear toward death while another ethnic group tends to be nonchalant about death? Why does one national group embrace the goal of conquering the world while another national group is content to remain within its own territory? Why has only one nation been able to achieve a manned landing on the moon? Why are some ethnic group members more motivated to study science while other ethnic group members more inclined to study history or law? All of the above questions, in our opinion, can be answered by stating that ethnic group cultural and environmental differences account for the variance in achievement of the different ethnic groups. It is appropriate at this juncture to quote the old French expression, "Vive la difference!"

Racial Considerations

A primary reason the Mexican American has experienced difficulty in breaking the poverty cycle is because he is racially different from the typically European American. Most Mexican Americans are at least partially of Mexican Indian ancestry. Though about ten per cent of Mexico's inhabitants are of full European lineage, few European Mexicans are immigrating to the United States, mainly because most European Mexicans are members of Mexico's middle and upper classes and they see little advantage in immigrating to America.

The typical Mexican immigrant is predominantly of Mexican Indian lineage; he is physically, culturally, and socioeconomically different from the European American who controls the social, political, and economic institutions of this country; thus, the "Indian Mexican" has found it especially difficult to assimilate into a nation which is basically European American.

Not all Americans are aware Mexicans are biracial and that they come in all colors and physiognomies. Because Mexicans are a new composite race of people -- an amalgamation of European and Indian stock -- the observant student of physical anthropology will note that some Mexicans physically resemble Europeans (after all, are not the Spanish Europeans?). The physical anthropologist also will note that some Mexicans physically resemble American Indians (Mexican Indians and American Indians are racially related and the United States-Mexico border cannot alter that genetic fact). There are millions of Mexican Indians in Mexico and thousands already have migrated to the United States.

Though there are millions of European Mexicans and Indian Mexicans in Mexico, most Mexicans are mexicanos. A mexicano is a person who is racially part Spanish and part Indian -- the percentage of Spanish or Indian ancestry of an individual being dependent on the individual mexicano's genetic composition.

The Mexican "race" is a relatively new ethnic group. The present day Mexican did not exist before 1519 (the year the Spanish conquered Mexico). When the Spanish arrived in Mexico, the land was inhabited by Mexican "Indians." Almost immediately, intermarriage, on a large scale, took place between the Spanish and the Indian. The genetic union between the two races produced a new, virile, compound racial group which eventually developed its own culture. This relatively new ethnic group is today known as the mexicano, a strong attractive individual whose bloodline contains the best qualities of two distinct races. Now, most botanists, biologists, geneticists, veterinarians, and anthropologists are in agreement that a hybrid plant or animal usually has qualities and characteristics which are superior to the qualities and characteristics of either of the parents. Yet, when evaluating the lineage of human beings, many persons erroneously believe that an individual of composite ancestry is somehow inferior, when actually the opposite is true. For example, it is a racial trait of the Mexican Indian male to seldom become bald. A mexicano with a heavy strain of Indian blood probably will never need a wig or a toupee. However, a mexicano who inherits Spanish hair traits is more prone to develop baldness because baldness is a common Spanish racial characteristic.

To cite another example, the Spanish race is a taller race than the Mexican Indian race. A mexicano who inherits a Spanish racial height trait will tend to be taller than a mexicano who inherits a Mexican Indian height trait. In summary, all genetic evidence points to this fact: a person of mixed racial ancestry is often genetically more vigorous than either of his parents. Most of us have seen the positive and negative results of inbreeding; as we become more familiar with the results of "outbreeding," we will be less inclined to believe that interracial unions are genetically harmful to the offspring or to society.

Some Thoughts on Poverty and Prosperity

A middle-aged Mexican American lady who was born in Mexico once said to us, "When some of my neighbors return from a trip to Mexico, I sometimes ask them if they enjoyed their trip. They often respond that they thought Mexico was primitive and dirty. Don't they realize they hurt my feelings when they make such comments? But I can't understand why they think Mexico is so backward. Mexico has skyscrapers, air conditioning, electricity, plumbing, television, airports, cars, movies, beautiful homes kept clean by maids, and everything else available in the United States. Mexico may not be as prosperous as this country but it surely is not primitive."

The indignant lady, in our opinion, was justifiably upset with her neighbors' myopic comments about Mexico. A 1975 survey by the Swiss Banking Society concluded that among the nations of the world, the United States had the sixth highest standard of living and that Mexico has the thirty-sixth highest standard of living (Kuwait ranked in first place). Per capita gross national product was used to determine each nation's rank.

In gross national product (GNP), the United States is in first place among the world's nearly one hundred and fifty nations. It is only natural for Americans, a large percentage of whom never have visited a foreign country, to assume that something must be wrong with the people and cultures of those nations whose living standards are not equal to America's living standard.

We must realize that most of the world's people are poor; we should not be surprised or shocked when we travel in foreign countries and witness large scale poverty. We know we are economically at the top of the heap, yet we seem amazed when we see people in other countries not sharing our standard of living. Being affluent is actually an unusual occurrence in our world. Even in this country, millions of members of the dominant group live on limited economic resources.

Before becoming too critical of the poverty we see in other nations, we must comprehend the reality that most of the earth's people are destined to live an austere life because: (1) the world's natural resources are finite and rapidly being consumed; (2) the world's high birth rate and lowered death rate are contributing to the lowering of the world's living standard since more individuals are competing for the world's goods and services; (3) affluence and poverty are relative concepts; therefore, by definition, some individuals have to be poor. Compared to the European the Mexican American is not very prosperous, but compared to the average Turk, Egyptian, Albanian, Bulgarian, or Mexican from Mexico, the Mexican American is doing quite well.

Since the earth's resources are finite, it is unrealistic to expect to find most of the world's inhabitants living in four bedroom, masonry homes. Even in some of the world's more affluent nations, the standard of living is declining; fewer people are able to acquire those material objects which we Americans, until recent times, considered to be absolute essentials of life (e.g., air conditioning, freezers, automobiles, two bathrooms, separate bedrooms, etc.).

We Americans often take our way of life and high standard of living for granted. We assume that because we have succeeded in becoming relatively affluent, that the people of other nations are failures for having achieved less than we. "Hard work will conquer all," assert many Americans. "If we can do it, they can do it."

Though hard work can be the solution to many of our problems, hard work alone is not the panacea for all of man's difficulties. Hard work in itself does not guarantee a person prosperity; millions of the earth's people have worked hard during most of their lives only to find they were still destitute. Our response to the self-satisfied American is a question, "Why are the English, Irish, Polish, Italians, Jews, Danes, Chinese, Africans, and most other ethnic groups more affluent in America than in their home countries? Surely, these American descendants of Europeans, Asians and Africans cannot be seriously considered to be culturally or genetically superior to their relatives who remained in their home countries. Is it not possible Americans are more prosperous than other national groups because: (1) the enormous geographical size of an undeveloped fertile land which was situated principally in a temperate zone has provided virtually unlimited economic and social opportunities to immigrants who came from nations with more limited opportunities; (2) an undeveloped America encouraged each person to be creative, and a person was stimulated to be creative by the personal freedom he was given to experiment with new ideas; (3) the economic law of supply and demand was given a free rein by a government mainly preoccupied with protecting its citizens from foreign intervention.

Conclusion

Mexican Americans are intensely proud of living in America and of being citizens of the United States. As a symbol of this pride, the authors have omitted the use of hyphens in referring to Americans from various ethnic groups. Many Americans of Mexican origin believe that no group of Americans can appreciate their citizenship as thoroughly as can minority group members; this deep appreciation of citizenship partially stems from the unique perspective most Mexican Americans have had in perceiving their nation -- from the socioeconomic outside looking in -- with their noses pressed to the national window screen. Most Mexican Americans are still waiting for their days of struggle to be only a vague memory. They currently are intensifying their quest for equality and respect in the United States. They are fully aware of the truth contained in the old Anglo American saying, "Only the squeaky wheel gets greased." Yet, few things can be as challenging and motivating as an upward struggle. Mexican Americans believe they have pinpointed the factors which have kept them from accomplishing the many goals which their innate abilities warrant. As Mexican Americans become more unified in purpose, they will become more successful in their endeavors; and as they become more successful in achieving their goals, their group pride, concept of self, and self-confidence justifiably will increase.

For Discussion

1. Many Americans know little about the American of Mexican descent. List some reasons to explain why so many Americans are so unaware of the Mexican American and his culture.

2. Discuss the causes and effects of poverty among the Mexican American.

3. The Mexican American's educational profile compares unfavorably with the educational profiles of both the Anglo American and the African American. List some possible causes for the Mexican American's relative lack of educational achievement.

4. Define the following spanish terms:

   a. barrio
   b. colonia mexicana
   c. machismo
   d. mexicano
   e. orgullo

5. What is your feeling on using the term "European American" to refer to Americans of European descent?

6. Do some research and determine the following:

   a. The number of nations in the world;
   b. The population of the United States;
   c. The population of the following geographical areas: Mexico, Canada, Australia, Central America, and South America;
   d. The number of Mexican Americans who reside outside of the Southwestern United States.

7. Describe how the authors use the following terms:

   a. Anglo American
   b. Indian Mexican
   c. Mexican Indian
   d. American Indian
   e. Mexican American
   f. European Mexican

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All Pianos Have Keys

by

José A. Cárdenas, Ed.D.

The author, a Mexican American, relates some of his experiences in elementary school. Though the author had a very limited understanding of the English language when he entered the first grade, he found numerous ways to amuse himself until he had learned enough English to profit from the school's monolingual educational program.

For many years my one and only claim to fame, notoriety, and achievement centered around a peculiar circumstance in my early life which seems to impress other people. This distinguishing characteristic was not that President Lyndon B. Johnson once invited me to dinner at the White House, nor that a school was named for me, nor that I was the first Mexican American Superintendent of Schools in Bexar County. My sole claim to fame appears to be that I was a student at the University of Texas at the age of fifteen!

For years I have heard myself introduced by admiring and sometimes envious acquaintances as, "This is José A. Cárdenas, he enrolled at the University of Texas at the age of fifteen." Very frequently I hear the rebuttal, "I enrolled in college when I was sixteen," but in all honesty in my entire lifetime I have never heard one of these unimpressed pretenders who wish to undermine the significance of my accomplishment say, "So did I." Therefore, I must conclude that my having enrolled in college at the age of fifteen continues to be the tremendous achievement, seldom equalled by modern man.

The story behind the story of this unusual accomplishment is that though I started school at the age of six, and went through a twelve year program, I skipped the first, the sixth, and the eleventh grades.

I really didn't skip the first grade, I finished it in six weeks. This accomplishment has never received the notoriety of college at fifteen, mostly because at an early age I really didn't understand it, and when I finally reached the age of wisdom, I felt it prudent to keep my mouth shut. It isn't until recent years that the rest of society is moving into the age of wisdom, when bilingual and multicultural education are becoming generally accepted, that I can tell my story.

As I stated previously I enrolled in school like so many other children at the age of six without any inkling that I was to peak only nine years later. I wouldn't have differed from so many other children if it weren't for an inconsequential fact that was to change my whole life, namely, that all pianos have keys, or the converse, that all pianos don't have keys. Little did I dream on that first day of school of the potential impact of this reality.

I still remember the preparation for that first day of school. I had been preparing for it for weeks, or rather I had been prepared for it for weeks. My father spoke to me about it with increasing frequency as the fateful day approached. Recent state legislation now prohibited instruction in any language other than English so the fact that I didn't speak or understand that language became of paramount importance. My older brothers and sisters had attended school before the new law, so they had attended some of the many bilingual classes commonly taught along the Mexican border. (Anderson and Boyer never even heard of these bilingual schools.)

"Remember, your performance in school is indicative of your family background."

"The performance of your brothers and sisters has always been exemplary; your performance must be exemplary, too."

Polonius' farewell lecture to his son Laertes seems pale in comparison to the weeks of indoctrination which I received.

As the first day of school approached, even my mother who seldom interfered in the manly subject of education joined in with some bits of advice.

The day of entrance came and went without making much of an impression on me. The teacher and many of the other students spoke only in English by state law, and since I didn't understand much English I withdrew into very satisfactory, self-directed and individualized activities such as drawing cats on my Big Chief tablet or conversing in Spanish about relatively nonacademic topics with other children who shared my ignorance of the English language. If it weren't for pianos no significant trauma would have been induced by my cold turkey immersion into the English language.

Sometimes the affairs of the teacher and the English speakers proved to be interesting. I sometimes peeked at the instructional activities going on around me, though I must admit that my attention-span was limited, and I would again concentrate for hours on my cat drawings.

Lest the reader develop a false level of expectancy concerning my cat pictures and expect me to demonstrate my artistic ability in depicting felines, let me hasten to clarify that the cats I drew were Mexican cats, or gatos which consist of two parallel lines intersecting two other parallel lines at approximately ninety degree angles, or what the Americans call "Tic-Tac-Toe." These drawings had value because you could either use them at the time or save them for recess when time which could be spent playing cats was too valuable to waste drawing them. If a surplus developed they could always be traded for muertos or some other game requiring considerably more artistic ability than that which the good Lord made available to me.

One day when I had been at school for almost six weeks I interrupted my cat drawings to peek at the instructional activity. I wish I could say that I was captivated by what I saw and heard, but this really was not so. The teacher was conducting some exercise in which a statement was made and the students repeated it. I didn't find out until much later that this procedure is called "modeling" and is essential to language development or at least essential to English-as-a-second-language development. I wasn't impressed then because if I had tried to learn Spanish by repeating everything my parents said I would have been called a perico (parrot) or accused of burlando (mimicking) and would have never lived long enough to enter the first grade.

What did attract my attention was the use of a word I had never heard of before, "keys." Such a beautiful word; little did I suspect the inherent treachery in this beautiful little word.

The teacher had said, "All pianos have keys," and the class repeated it. Again and again.

Every time that I try to tell this story it breaks down at this point when some idiot asks me why the teacher would want to use that phrase. I really don't know nor do I see what difference it makes; you can write a book about all the phrases teachers use which don't make sense. At the time the word sounded beautiful; even the mouth looked beautiful when the word was pronounced.

"KEES." Just like a smile. Perhaps it was the closest that the teacher had ever come to smiling. I don't know, the word just seemed nice.

Understanding the rest of the sentence was no problem. I guess by then I knew what "all pianos have" meant. Certainly "pianos" was no problem. It sounded just like Spanish pianos except maybe a little mispronounced.

But I didn't know what the beautiful word meant. I slapped the kid next to me and asked him. He must have been the kid who drew the muertos which I exchanged for my cats because he hadn't been listening to the teacher.

"Qué?"

"Qué es 'keys'? Qué quiere decir 'key'?"

I guess the market and demand for muertos game drawings was good because he only half listened to me and gave me a curt reply before returning to full production.

"Llaves, pendejo."

Herein lies the treachery of the word. The Anglos, unknown to me at the time, use the word "keys" to refer to two things, the black and white things which you punch down to make a piano play, which we call teclas and the small thin instruments which lock and unlock things which we call llaves.

In his eagerness to stack up on muerto drawings before recess, the kid had given me the wrong translation.

As the lesson continued I mulled the whole thing in my head. The word "keys" lost its beauty for evermore as I put the whole thing together. "All pianos have keys." Only a few months before we had run up and down the street as we awaited the arrival of our new second-hand piano. Several of my aunts had pianos. One of them even had a pianola (player piano) which she let me use. I have always regretted my short legs because it kept me from learning to play the piano. I once saw in a movie George Gershwin learning to play the piano by putting his fingers on the keys of the player piano as the music roll depressed them. I figure that I could have learned by this same method except that my legs were so short that my feet would not reach the pedals, so I had to crawl under the pianola and pump it with my hands. That kept my hands occupied. I played Under the Double Eagle more than a thousand times or until the paper wore out. I never learned to play the piano.

This goes to show you that I had no mean background in pianos; yet the ones I had seen could not compare with the glorious instrument made available at considerable expense to complement my sister's music lessons. It wasn't that we were getting fed up with her one year of solfeo (solfegio), but the piano was really in itself a source of pride and joy. After a few weeks I finally got my turn at the daily ritual of dusting and polishing the piano. How well I remember every inch of that instrument, including, -- no, especially -- that little round hole where one could insert the key in order to lock the cover which fitted over the keys. The fact there were no keys to lock and unlock it really didn't matter when my father explained how in families with well-educated, with well-brought-up children, locking the piano was a waste of time since he knew that our well-brought-up hands would never hurt it -- Hurt it? We were even scared to touch it!

"All pianos have keys" then became a grievous error. How disappointing to find out after only six weeks of school that the teacher could err. How I wish I had been spared that terrible reality at least until I was old enough to know about the infallability of books. "It is so because it is in the book" can become a valuable security blanket for a child who has just learned that "it is so because the teacher says so" is only a myth.

Caballerosidad was so much instilled in me even then, that though I didn't relish it I knew my duty was to enlighten that poor misinformed teacher, especially with my knowledge of pianos.

I can imagine after six weeks of industrious individual study on my part what the teacher must have felt to see me raise my hand. Even having to go to the restroom had not produced such behavior. Like most everyone else in the room, the translation of the Spanish, "tengo que ir al . . ." (I have to go to the . . .) was combined with the "be excused" which the teacher taught us, to produce, "I have tc go to the beescuse." Come to think of it, I must have been in high school when I learned that "Beescuse" was not an English word synonym for "restroom."

Yes, Pepe" (I was also in high school when I learned that my name was not Pepe).

"No!"

"No, what?"

No! All pianos no have keys."

"Yes they do."

"No."

"Yes. All pianos have keys."

With the help of a whole room full of helpful and extremely interested amateur translators, I compiled my next sentence; my longest one up to that day.

"We have a piano at home. It does not have keys." (Heck, that was a paragraph, not a sentence.)

"Oh, but it doesn't play."

"Qué dijo?"

"Que no toca."

"Yes, it plays."

"Look, Pepe. All pianos have keys. If you have a piano at home which does not have keys, then it is not any good, it doesn't play. All good pianos have keys."

Even today I can still remember that horror. Out of a sense of duty, out of a sense of caballerosidad, which misinformed Anglo anthropologists sometimes call "machismo," I had volunteered to help the teacher, and the help was not only rejected, but this was coupled with an insidious attack on the quality of our piano. After this day of infamy, Pearl Harbor several years later didn't even faze me.

By now kids all over the room were in an uproar. I could hear them screaming, "Tu mugre de piano" (your lousy piano) and playing the piano in pantomime, though some of them played it upside down, or from the bottom up, which in Spanish means something entirely different.

I imagine that during the years I have succeeded in repressing some of that experience because aside from being in the principal's office I don't remember much of what happened in school the rest of that day. That is I don't remember much about what happened before I got home. I do remember being home and trying to explain to my mother the difference between suspension and expulsion.

Try to place yourself in my shoes. Picture yourself at the age of six trying to explain to a hysterical mother that in spite of the fact that two brothers and a sister had gone to school for years without a single bad mark on deportment, the fourth offspring, the black sheep, had been suspended after only six weeks of school.

She cried about the effect this would have on the family, she cried about what it would do to my father, and she cried about what my father would do to me.

She cried over the possibility that my education was terminated even before I learned to read. I tried to reassure her by telling her I could already read and didn't really have to go to school. I hated to say that to her because even if my brother had taught me how to read at home, and I could even read the newspaper, I knew that I could only do it in Spanish and therefore it didn't count.

My mother finally had to call my father at work and break the news to him. He drove home within fifteen minutes and by the end of another fifteen minutes both brothers and my older sister had been called home from school. My little sister went to stay with relatives. The family discussion was followed by a trip with my father to the garage, which was followed by the entire family and half of the neighborhood. Several neighborhood comadres (extended family) cried over our misfortune and a few even expressed condolences to the family.

Just about the time that my father was about to start hitting me with a two by four I decided to give it one more try. I looked at Dad straight in the eye and asked him to hear me out. My father's name is Justo and throughout his life he has used it more as an adjective than as a noun, so in fairness to me he decided to let me tell my story.

I told the truth, the whole truth and nothing but the truth. Well, almost. I left out all of the stuff about drawing cats since I knew that my father would never accept the idea of one of his sons going to school to draw cats, which any fool could stay home and do.

After I finished my story my father was undecided. Some instinct told him to whip me anyway; yet another instinct told him that maybe he should look further into the matter.

Two things saved me. One was my blessed mother saying, "A wise guy he has always been, but a liar, never." The other thing was somebody suggesting that my father call his older brother, my Uncle Frank. Koehler's monkeys couldn't have demonstrated more insight than that which appeared all around. In the excitement nobody had thought of calling Uncle Frank. He had taken a law course through correspondence during the depression, and few people in the family ever made an important decision without consulting him. He knew what he talked about. Recently I have had people tell me that they knew my tío Pancho real well, but I seldom believe them. If they knew him that well they would have known that considering his status in our town they wouldn't have called him Pancho. Francisco maybe though usually Don Francisco. Pancho, never.

My father called tío Francisco who listened to the entire story, lit a store-bought cigarette, and sat down to smoke it and think. Nobody said a word. Nobody dared speak while my uncle thought. He knew all there is to know about bullfighting, and had made many trips to the interior of Mexico to see bullfighters which seldom came to the little border town across the river. He also knew the batting average for everyone with the New York Yankees.

Finally, he spoke. "Te voy a decir una cosa, Justo." He then proceeded to enumerate many observations he had made concerning schools. For one thing teachers seldom married which was not normal human behavior. The religious teachers weren't even allowed to marry, and though this was usual for nuns, he had heard of a new school staffed by "brothers" who didn't marry. This was very odd. But the real clincher was the story of the perpetual vests. Some kids that he knew had attended an American school. When looking into this program in school it appeared that about the only thing he had learned was a song about some perpetual vest, or "Chaleco forever." The kid's father had consulted my tío Francisco about the wisdom of teaching a child about a vest forever. My uncle had finally figured out that it was part of a song he knew which ended with the words, "America's voice shall echo forever."

"Such misunderstandings happen," said my uncle, "perhaps the boy is right. There's no telling what gringos will do, so I suggest that you go over to the school and talk to the principal before you whip that boy."

Once my uncle made a decision the decision was final. In those days there was no court of appeals and having consulted my uncle, one was bound by his decision, and anyway it was inconceivable to insult him by questioning the decision.

So my father and I proceeded to the school to speak with the principal and if necessary with the teacher. The principal received us rather coldly, which was odd, considering that my father had once fixed his papers so that he could visit Mexico. He sent for the teacher and the confrontation began. It may have lasted a long time, except that the teacher was so sure of herself that she cut her own throat.

"Pepe says that you have a piano at home, that it does not have keys, and that it plays."

I wish you could have seen my father's face. I had unknowingly already torpedoed the teacher by having told the story in Spanish using the troublesome llave instead of the elusive tecla.

In the excitement my father had carried the two by four into the school. Silently he lifted it to his shoulder, grabbed it with both hands and in a cold, authoritative, and even fear-inspiring voice, he said, "Look, I don't know what is going on in here. (I almost said, "what the hell is going on in here," but I knew it couldn't be so. My father never used curse words in front of children. He was too much of a macho to do a thing like that.)

"Look, I don't know what is going on in here. I am going to say something, and I'm going to say it just once. We have a piano at home, it does not have keys, and it does play."

My father just waited for someone to say something, but I knew that no one would. Any question about what he said would be the same as calling him a liar, and any person who called my father a liar would have to shoot it out with him at twenty paces. Besides, he was still holding the two by four.

Finally the principal, a little pale, said, "May we be excused?," and in the company of the teacher left the office. I kind of wondered why and how both of them were going to do it at the same time, but I got distracted by overhearing a piece of their conversation.

"You will!"

"I will not!"

"You will!"

"I will not take him back."

A lot of things I didn't hear, but at the end the teacher went back to the classroom, and the principal came into the office smiling.

"I finally figured out what the trouble is, and it appears we solved the problem. It is evident that Pepe has finished the first grade and since he already knows more than the first grade teacher can teach him, he is ready to go into the second grade."

It was nice to find out what the problem had been, and both my father and I ran all the way home to spread the good news. I have never seen so much relief and happiness all over the place, except perhaps the day I enrolled in college at the age of fifteen.

My mother made champurrado, buñuelos, and all kinds of other goodies. My father said he had to go back to work, but I've always suspected that he just wanted to go back to spread the good news. He sure was proud to have a son who finished the first grade in six weeks. Even my oldest brother never did that. His deportment was a lot better than mine, but it took him a whole year to finish the first grade.

Being a humble and charitable family there was a lot of talk of trying to understand the poor teacher, who obviously had not been brought up around pianos. Everybody agreed that Americans were funny people and by the time that the janitor delivered the two by four we had left in the principal's office the entire affair was water under the bridge.

I started the second grade the following day, and had little difficulty finishing it by May, mostly because I gave up drawing cats and tried to help the second grade teacher just like I had helped the first grade teacher. Word must have gotten around about my accomplishment because even though I have always been tone-deaf, as long as I was at that school I always got straight "A's" in music. I guess all the teachers respected my knowledge of musical instruments in general, and pianos in particular.

For Discussion

1. In your opinion, what was the author's main purpose in writing this short story?

2. Describe the confusion which arose over the word "keys."

3. Define the following Spanish terms:

   a. comadre
   b. llave
   c. tecla
   d. macho; machismo
   e. champurrado

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Bilingualism

by

Guadalupe Quintanilla, M.A.

This scholarly article by Guadalupe Quintanilla defines bilingualism and biculturalism; the author also discusses the distinctions between the two concepts, especially as applied to bilingual education programs. Another topic treated in this article is whether a bilingual education program can be effective without a bicultural component.

One of the most challenging issues of today is whether to encourage children to be bilingual or monolingual. Some people feel, following still the philosophy of the turn of the century, that there is no place in the public schools for any language but English as a vehicle of instruction.

Others adhering to a more democratic principle of education feel that non-English-speaking children should be offered instruction in the language which they understand the most. In many cases, and especially for the Southwestern part of the United States, that language is Spanish.

Parents in many cases question the feasibility of Spanish being offered in the classroom. After all, Spanish for them while in school was definitely a handicap. Among professionals, the practicality of bilingualism, the advantages and disadvantages of it, and many more aspects are being discussed. However, the one aspect that has caused more controversy revolves around the following question: is bilingualism a deterrent or an asset to intellectual development? There are, of course, different answers to the question, but the relevant answer appears to be that bilingualism is a definite asset to intellectual development.

At this point, it is necessary to define some terms because bilingualism and bilingual education are not self-explanatory and as a result, the terms have not had the same meaning for everyone. There are many definitions of bilingualism, and few people who agree on an exact one. The range is from one extreme, "Bilingualism is simply exposing the student to two languages," to the other,

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"it is the ability to speak two languages or the native-like control of two languages."[1] Nelson Brooks, who has done much research in the area, has offered the most practical definition. Brooks says that when a person "habitually uses two languages,"[2] he or she is truly bilingual.

Although there are also many definitions on bilingual education, Bruce Gaarder's definition is the one being used in many of the bilingual programs and it reads as follows: "Bilingual education is the concurrent use of two languages as media of instruction for a child in a given school in any or all of the school curriculum except the actual study of the languages themselves."[3]

Having established a definition for bilingualism, and also one for bilingual education it behooves one at this point to touch upon an extremely important point; bilingual education without the cultural component should be obsolete. It can be argued that knowledge of two or more languages is an asset to intellectual development;[4] however, the argument can have stronger basis on the premise that biculturalism along with bilingualism sharpen the student's perceptive tools. Bilingualism assists one's power of perception by giving access to a greater number of ideas, and biculturalism increases the range of perception by giving access to a larger influx of thoughts.

Theodore Andersson and Mildred Boyer define bicultural education as the "study of history, and culture associated with a student's mother tongue."[5] According to the definition, then, bicultural education limits itself to the study of the diet, socialization patterns, costuming, ethics and of course, language of the representative group. Being a biculturate should mean that two modes of behavior have been internalized to the point that a biculturate is able to operate successfully in two cultures, that he or she has acquired the beliefs, customs, norms, and values of two different peoples.

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[1] J.V. Jensen, "Effects of Childhood Bilingualism, I and II," Elementary English (1962), pp. 39, 132-43, 356-66.

[2] Nelson Brooks, Language and Language Learning: Theory and Practice, 2nd ed. (New York: Harcourt, Brace and World, 1964).

[3] A. Bruce Gaarder, "Organization of the Bilingual School," Journal of Social Issues, 1967, 23:110-20.

[4] Elizabeth Peal and Wallace E. Lambert, "The Relation of Bilingualism to Intelligence" (Washington, D.C.: American Psychological Association, 1963).

[5] Theodore Andersson and Mildred Boyer, Bilingual Schooling in the United States (Austin: Southwest Educational Development Laboratory, Vol. I, January 1970), p. 47.

Going back to the premise that bilingualism is a definite aid to intellectual development, one must now pause to define intellect. Intellect refers to the facility or power of perception, and it is defined as the ability to reason or understand.[6] Therefore, it follows that when the student is given at least two languages, and is offered at least two cultural dimensions, he is provided with additional perceptive tools and is offered a variety of opportunities that challenge his intellect.

It has been stated that language is the means by which man is able to think, reason and express ideas, and that language is the principal means of communication. Language is also the main tool of perception. The theoretical basis for the idea that language is a determinant of perception was first put forth by Sapir. He stated that: "Human beings do not live in the objective world alone, nor alone in the world of social reality, but are very much at the mercy of the particular language which has become the medium of expression for their society.[7] It is quite an illusion to imagine that one adjusts to reality essentially without the use of language, and that language is merely an incidental means of solving specific problems of communication or reflection. According to Bruner, the fact of the matter is that the "real world" is to a large extent unconsciously built upon the language habits of the group. He further adds: "It is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers."[8]

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[6] New Practical Standard Dictionary of the English Language, Brittanica World Language Edition (New York: Funk & Wagnalls Company, 1956), p. 695.

[7] Edward Sapir, "The Status of Linguistics as a Science," Language (1929), 5: 209; cited by Harry Hoijer, "Cultural Implications of Some Navajo Linguistic Categories," Language in Culture and Society, ed. Dale Hynes (New York: Harper & Row, 1964), p. 143.

[8] Jerome S. Bruner, R.R. Oliver and P. Greenfield, Studies in Cognitive Growth (New York: Wiley, 1966).

> The complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interest, and occupations that take up the attention of the community.[9]

Whorf agrees with Sapir on the relationship of language and perception. He believes that, "The linguistic system of each language is not merely a reproducing instrument for voicing ideas, rather, it is the shape of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade."[10] Gastil agrees that language and thought go together. Therefore, language is an important part of being bicultural. At any one time, language offers its current users certain tools of expression, certain distinctions of thought and certain areas of preciseness and vagueness which, whatever may be their origins in the cultures of his ancestors, may be hypothesized to determine to a considerable degree the nature of his thought today.[11]

A person's ability to perceive is limited by his point of view. If a person is bicultural and bilingual, there is access to more than one point of view, and there is more area for intellectual growth. Having two cultural points of view is, then, a definite asset to intellectual development. A truly bicultural person will have the opportunity to experience first hand conflicting points of view within the cultures, but he or she will realize that the conflict exists not necessarily because one attitude is false and the other true, nor one bad and the other good. The truly bicultural person will realize that the conflict usually is one of attitudes and not of truths. The person is in a better position to discern whether a point of view expresses a truth, or simply an attitude. This is one of the major advantages of bilingualism and biculturalism. Where a monocultural person can only see good and bad, a bicultural one is able to go beyond the realm where truth is relative to the situation from which it is viewed.

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[9] Susan Ervin-Tripp, "An Analysis of the Interaction of Language, Topic, and Listener," American Anthropologist (1964), 66: 86-102.

[10] Ibid.

[11] Edward Sapir, Selected Writings of Edward Sapir, ed. David Mandelbaum (Los Angeles: University of California Press), p. 90.

Being bilingual can be a great asset, for both the individual and the society in which he lives. Being monolingual is increasingly a personal and social handicap.[12]

The relation of bilingualism and intellectual development has been the object of much research. The results have demonstrated evidence going from one end of the spectrum to the other. Some studies indicate that bilingualism can be detrimental to intellectual development.[13] Some other studies indicate that bilingualism can be a definite asset to the development of the intellect. Some studies inform the reader that bilingualism has no effect whatsoever on the issue, while others specify that bilingualism is an asset in nonverbal intelligence and a hindrance in verbal intelligence.

According to Peal and Lambert[14] the problem with most research in the area of bilingualism and intellectual development is due to the failure of most studies to adequately account for such factors as socioeconomic background of the participants, standardization of translated tests, who exactly is bilingual, and to what extent. The degrees of bilingualism and educational advantages experienced by the bilingual must also be considered. Lambert and Peal in their research took into account all of the above-listed factors and stated that:

> The effects of bilingualism on intellectual functioning are explored in this study. A group of monolingual and a group of bilingual ten-year old children from six Montreal French schools were administered verbal and non-verbal intelligence tests, and measures of attitudes to the English and French

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[12] Benjamin Lee Whorf, "Science and Linguistics," Psycholinguistics: A Book of Readings, ed. Saporta (New York: Holt, Rinehart & Winston, 1966), p. 465.

[13] Raymond B. Gastil, "Relative Linguistic Determinism," Anthropological Linguistics (1959), 1:4.

[14] Vera P. Jonh and Vivian M. Horner, Early Childhood Bilingual Education (New York: The Modern Language Association of America, 1971), p. xxv.

> communities. Contrary to previous findings, this study found that bilinguals performed significantly better than monolinguals on both verbal and non-verbal intelligence tests. Several explanations are suggested as to why bilinguals have this general intellectual advantage. It is argued that they have a language asset, are more facile at concept formation, and have a great mental flexibility. The results of factor analysis applied to the data support the hypothesis that the structures of intellect for the two groups differ. The bilinguals appear to have more diversified set mental abilities than the monolinguals.[15]

As yet, not much research has been done concerning the distinction between bilingualism and biculturalism as to their role in intellectual development. Ramirez, in his attempt to study biculturalism has conducted extensive research, and has concluded that Chicano children respond to unique learning and incentive-motivational styles. His research shows that they need a more personalized teaching style and culture matching curricula.

Although one can conclude from research that bilingualism advances intellectual development, not enough has been done to conclusively justify the same premise as far as biculturalism is concerned. However, all indications lead one to conclude that it too will assist intellectual development greatly.

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[15] Natalie T. Darcy, "Bilingualism and the Measurement of Intelligence: Review of a Decade of Research," The Journal of Genetic Psychology, Vol. CIII, Second Half, (December 1963), pp. 259-282; A. Richard Diebold, Jr., "The Consequences of Early Bilingualism in Cognitive Development and Personality Formation," The Study of Personality: An Interdisciplinary Appraisal, eds., Edward Norbeck Douglass, Price-Williams, and William M. McCord (New York: Holt, Rinehart & Winston, 1968), pp. 218-245; Dorothy H. Eichorn and Harold E. Jones, "Bilingualism," in "Development of Mental Functions," Review of Educational Research, Vol. XXII, No. 5 (December 1952), p. 425; "Learning and Recall in Bilinguals," American Journal of Psychology, Vol. LXXIV, No. 3 (September 1961), pp. 446-451.

It was stated before that bilingual education, by itself, is outdated. The goal is to include in bilingual programs biculturalism as well, in order to produce in our schools persons who are bilingual/bicultural and whose desire to learn carries them down the path of being effective and productive citizens of this nation.

Up to this point the discussion about the implications of bilingual/bicultural education on intellectual development has been rather abstract. One also needs to look at them with their direct implications to the classroom.

Every normal child is born with a built-in capacity, indeed, what amounts to a biological imperative, to acquire language. Each child, with very little direct instruction, works out and internalizes the system, or grammar, of the language which he hears around him. This is true in all societies, from the simplest to the technologically most advanced, whether literate or not. How the child does this is far from understood, but he accomplishes this seeming miracle largely between the ages of two and six. By the time he comes to school, then, he will have developed control over some 80 per cent of the grammar (and sound system) of his native language.[16]

Therefore, by the time a child comes into a classroom to begin learning in our public school systems, much of his skill in language, much of his behavior and personality traits, have already been developed. What he finds in the classroom will either reinforce and stimulate his learning process or it will seriously impair his intellectual growth. In other words, when a child gets to a classroom that is not ready to accommodate him, most of his "development" is negative. If the language and behavioral patterns he brings from home are rejected, if he cannot fulfill unrealistic expectations, if he is forced to function in two unrelated worlds -- the home and the school -- he loses his sense of identity. He begins to feel inferior to the other children whose background allows them to feel comfortable in the traditional classroom. It is likely that he will come to consider his family and their "old ways" inferior to his new life-style.[17]

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[16] Peal and Lambert, "Relation of Bilingualism to Intelligence," Psychological Monographs: General and Applied, 1962, pp. 22-23.

The inherent danger in the child's confusion is that those "old ways" are already deeply ingrained in his personality and by denying them, he is denying not only his family background, he is actually denying the self. All of his trauma and the negative self-image which result will hinder his intellectual development. On the other hand the child might reject the behavior he learns in the classroom. He ignores the teacher and remains in a state of "suspended animation."

In time, the child decides to "drop out." If school is an asset to intellectual development, the dropout certainly will have his development retarded. The only meaningful learning, as far as the child is concerned, that would have definitely taken place would have been the one indicating to the child that he is a failure. He has learned that he is not "smart" like the rest, and that there is no respect for those who are not "smart." Since the traditional school system has rejected his tools of communication, he has felt isolated, and when he decides to leave he carries with him the feeling of being a rejected failure. Once established, the pattern remains with the child as a part of his personality and it follows him for the rest of his life. He will live in a world that considers him "second rate" and he will likely have the same opinion of himself. There is not much hope for high intellectual development in a man who has been taught to believe that he is dumb.

During the last ten years, this country's school sytems have adopted one policy after another in an attempt to deal with "foreign" cultures in the classroom. There has been a gradual progression from traditional education to bilingual/bicultural educational programs. Each new development has helped to produce a climate slightly better for the intellectual development of bilingual children. Rules specifically prohibiting the use of Spanish in the schools have gradually changed; where it was strictly prohibited to speak Spanish, it is now permissible, and even advocated.

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[17] Joshua A. Fishman, "Bilingualism, Intelligence and Language Learning," The Modern Language Journal, April 1965, XIIX: 4, pp. 227-236.

By the same token, although with more difficulties because of the lack of research, the bicultural component is being slowly incorporated into the educational set-up, and gradually, children are being given the opportunity to function effectively in the classroom. However, the goal should be to integrate both, bilingual and bicultural, education into a functional program that would lead children down the path of educational success.

In order to reach the goal, there must be developed both classroom and teacher-training programs which will be geared to the development of students proficient in two languages and capable of functioning effectively in two cultures;[18] so at this point it is necessary to offer some important guidelines to the construction and implementation of bilingual/bicultural educational programs if we are to successfully establish a climate conducive to the intellectual development of bilingual children.[19]

All the modern educational practices now being utilized should be continued, but some things must be added and some attitudes must be discarded:

(1) The curriculum must be culturally relevant in order to stimulate intellectual development. The curriculum must also recognize the students' particular needs and their perceptions of these needs. It must also consider the skills and attitudes of the students. The schools must therefore know their clientele, and consider the community.

(2) The native language and culture should never be eliminated from the program. The instruction should be carried out in the native language at the onset of education with the second language added systematically. It should be a continuous and integral part.

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[18] Manuel Ramírez, "Cultural Democracy: A New Philosophy for Educating the Mexican American Child," The National Elementary Principal (Washington, D.C.: National Education Association of the United States, Vol. L, No. 2), pp. 45-46.

[19] For a description of existing bilingual programs in the United States, see Theodore Andersson and Mildred Boyer, Bilingual Schooling in the United States (Austin: Southwest Educational Development Laboratory, Vol. II, January 1970), pp. 241-290.

(3) Interaction with successful models should be encouraged.

(4) Once the program is in operation, it is also imperative that the participants' capabilities and needs be assessed continuously.

(5) Extended-day-study centers should be considered seriously, and tutorial services should be offered, especially at the higher levels.

(6) Leadership training must be given to the students. And if possible some of this leadership training must be encouraged outside of the school.

There are of course other aspects to consider especially at the higher levels, such as employment opportunities, financial information, guidance, etc. However, the most important areas at this point have been covered. In the area of teacher training, general studies, professional education, and field experience are the three most important.

In conclusion it must be stated that bilingualism should be viewed as an asset, and not as a problem. Of course, an asset should be nurtured not only when children are three, four and five years old, but when they get to be adults as well. It must be recognized that bicultural education is a basic component of bilingual education, and as such it should be incorporated, and accepted as a lifestyle. Functioning together, bilingual and bicultural education will definitely be an asset to the intellectual development of the student, and as a result he/she will have a better opportunity of growing up to be a contributing happy member of society.

Refusing children bilingual/bicultural education will surely deny them the opportunity to develop their intellectual potential to its fullest degree. Without regard to any justification other than the knowledge that children have been and will continue to be stymied in their intellectual growth by educational programs not suited for bilingual, bicultural needs, one must become aware that bilingual/bicultural education is not only a necessity at this point in time but also an imperative.

For Discussion

1. Define the following terms:

   a. Bilingualism
   b. Biculturalism
   c. Linguistics

2. Are there certain factors which could cause bilingualism to be a liability instead of an asset? Discuss.

3. Discuss the findings of research concerning the relationship between bilingualism and cognitive development.

4. Can a bilingual education program be effective without a bicultural component? Elaborate.

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PART II

HISTORICAL PERSPECTIVES

The Mexican American People: A Historical Profile

by

Guadalupe Quintanilla, M.A.

This article gives the reader a concise history of the Mexican American people from 1848 through the present. Many of the problems and aspirations of the Chicano are presented in this short historical article, along with an enlightening definition of the term Chicano.

The Chicanos became citizens of the United States officially in 1848. At this time the Southwest acquired 75,000 Mexican citizens who became the responsibility of the United States. It was the Treaty of Guadalupe Hidalgo between the United States and Mexico which brought about this action at the end of the Mexican-American War. The Treaty guaranteed those Mexicans staying in the conquered territory their rights as American citizens including full title to their property, and freedom to retain their native language, culture, and religion; in essence, they had the right to choose their way of living. However, gradually, as the northerners began migrating to the Southwest territories, and as Anglo-American influence became predominant, in general, the native citizens of the territory began a recession into the background of social, political, and educational life. Sparks of protest to the forced conditions imposed upon them ignited throughout the more than one hundred twenty-five years of Mexican American (or Chicano) life in America, but to no avail. Most of them remained unrecognized or inactive until a few years ago.

Although the Treaty stipulated many guarantees, no actual changes took place as such; life for the Mexican American remained one of forced submission. Colonists from the North began coming into the Southwest territory, and in many cases the lands were obtained from these landowners by devious means. The ambitious northerners wanted land and men to work it.

The natives of the conquered territory were at first bewildered by new laws, new faces, and the English language; but gradually they began protesting the injustices that were being perpetrated all around them. Some families

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protested alone; others had the help of their compadres; and still other native citizens decided to take the law into their own hands. Such type of social "bandits" were men like Joaquín Murieta, Elfego Vaca, Juan N. Cortina, Gregorio Cortez, etc., who were the combined images of Robin Hood and El Zorro rolled into one. Chicano folklore is rich with the tales of the so-called bandidos of California in the 1850's and of the Lower Río Grande Valley during the 1860's and 1870's. Such groups as the Knights of Labor in Texas in 1880 and the Gorras Blancas in New Mexico in 1890 fought for the rights of families, friends, and anybody who needed the help.

But in spite of the common efforts among these various uprisers protesting social injustice, and in spite of having used various ways to protest their losing of culture, freedom, and land, the great majority of the Mexican Americans, or "greasers," as they were known then, were confined to do the most menial jobs. Some worked in mining camps and most lived on big farms on which entire families would toil for a few pennies a day. Needless to say, there were no schools for the children of the Mexican American families; and furthermore, their daily conditions only changed from bad to worse. Of the few Mexican Americans living in urban centers, most had decidedly confined themselves to the "Mex-towns" which were inevitably the poorest sections of the cities; these towns were the origin of what was to be later referred to as the barrios.

In these barrios the language, religion, manners and friends melted to become a blend of "home, sweet home" offering the Mexican American living there, and the Chicano[1] arriving daily a true sense of being at home.

The one striking factor which promoted migration of Mexican nationals into the United States was the revolutionary conditions which existed in Mexico during the second decade of this century. Hundreds upon hundreds of men with their families crossed the Mexican border in hopes of finding refuge in the North. They came with two intentions in mind: (1) to escape from the turmoil of the revolution, and save their families from the holocaust that Mexico had become; and (2) to go back, as soon as possible, to help their country and members of the family who had to stay behind. The refugees were welcomed into the homes of relatives and friends. While they learned enough of the American system in order to survive in the new country, they served to reinforce the language, beliefs, and traditions of the families receiving them. The majority of the recently-arrived Chicanos thought of the United States as their temporary country, and with this specific attitude, the stereotype of the Mexican American who does not participate or care about his conditions or environment was undoubtedly incremented. However, when a man struggles for survival, he does not usually worry about living well and being represented, only about surviving and representing his family.

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[1] Chicano was used during the late 1880's and early 1890's to describe the Mexican who had recently arrived from Mexico.

It is estimated that about 800,000 Mexicans entered the United States between 1910-1920, and 1.5 million came during the 1930's. Many Mexicans returned home, but the majority only dreamed day after day about returning. Those hoping to return to Mexico did not concern themselves with learning the language, and the majority refused to become American citizens. By the 1930's, according to the census takers, members of the "Mexican race" numbered 2 million. Many of these Mexicans were working in plants around Detroit and Chicago, but the majority were still in the fields picking cotton, tomatoes or whatever was in season. Their children were being drastically deprived of any type of adequate education, and the family's economic condition was still in a most pitiful state.

In 1929 some of the leading citizens of the "Latin race" in Harlingen, Texas, formed the League of United Latin American Citizens (LULAC) of whose members it was written: "What he wants to do most of all is to eliminate as much as possible race prejudice on both sides of the dividing line, and to gain for the Mexican American equality before the law, equal facilities for educational and other forms of improvement, and a reasonable share of political representation in the affairs of the community, state, and nation."[2] Also around this time, La Confederación de Uniones Obreras Mexicanas began a series of strikes to protest the injustices perpetrated against the workers and their families. These activities paralleled in chronological sequence the Great Depression, and the "true Americans" often had officials deport entire families of the "Mexican race" "back to where they came from." The problem was that for many "where they came from" was precisely where they were being sent from. It is estimated that half of the 600,000 people "repatriated" were really expatriated. Included in the latter group were especially those who, in one way or another, had joined unions, had protested, or had made any type of "funny noises."

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[2] O. Douglas Weeks, "The League of Latin American Citizens: A Texas Mexican Civic Organization," The Southwestern Political and Social Science Quarterly, December 1929, pp. 257-278.

By 1940 the census takers defined the Mexican American as "Spanish-speaking" and said that the United States had 2.5 million of them. But although their numbers had grown tremendously, their conditions had remained the same: poor, exploited, uneducated, and unaccepted.

With the onset of World War II, for the first time, some doors to better opportunities were opened for the Spanish-speaking people. Thousands of men went into the armed forces, and many distinguished themselves by performing outstanding services for their country. They traveled and learned and felt the discrepancy in the treatment toward them. They saw their friends kill and get killed, and realized that they were not second-class citizens.

Back at home thousands of Spanish-speaking people moved into the cities and found jobs in defense plants or in construction work. They still concentrated themselves in the barrios or "Mexican towns" but were unable to find jobs and to send their children to school. It cannot go without mention that the move into the cities was marked by misunderstanding and stereotyping and lack of acceptance on the part of many of the "true Americans." Around this time in California, pent-up emotions were released in a series of riots. Involved in the strength of the riots were boys from the barrios, some of whom were called pachucos. The pachucos wore boogied draped pants and duck-tail haircuts (and we thought all along that it was Elvis' invention) and were called zoot-suiters, by "true Americans." In 1943 hundreds of these zoot-suiters, along with men, boys, women and children were beaten and dragged through the streets by representatives of American law, order, and democracy: by soldiers, sailors, marines, policemen and civilians. In what was labeled as a "taxi brigade," these "true Americans" rented every cab in Los Angeles and then proceeded to enter the "Mexican towns" attacking everyone who had brown skin and/or Mexican features. The newspapers manipulated the story content so that they presented the facts almost in reverse of the actuality; the arrested people were the victims themselves.

In spite of these episodes, the hopes for advancement grew for the Spanish-speaking people. As new shopping centers, hotels, theatres, etc. mushroomed across the country, they were able to find jobs as clerks, mechanics, waiters, and elevator operators. And by the 1950's the Spanish-speaking acquired a more realistic category, the "Spanish-surnamed" as classified by the census takers. So by the 1950's some of the living standards had improved while others were still difficult to deal with. For example, Texas veterans were made painfully aware of their heritage by signs in many public places which read "no Negroes, Mexicans, or dogs allowed." The veterans of World War II like Macario García, killed in action and the most highly decorated serviceman of his division, could not be buried in the regular hometown cemeteries. Furthermore, GI's could not buy a home in just any regular subdivision.

Progress was inevitably coming, although slowly. By 1960 it was estimated that the majority of the 4 million Spanish-surnamed then in the Southwest had seeped into a better assimilation of American life. Many organizations helped, for example, the LULACS, the GI Forum, CSO (Community Service Organization), MAPA (Mexican American Political Association), PASO (Political Association of Spanish Organizations), etc.

By 1955, the median income of the Spanish-surnamed head of a household had increased by at least 60 per cent, although this compared to 65 per cent of the median income of white families.

The 1960's is also an important era because of the various actions that led to encouraging promises for improving the Mexican American social standards. The Civil Rights Movement, antidiscriminatory legislation, and what has been called *el movimiento* ("the movement"), marked these years. Leaders such as Reies López Tijerina, César Chávez, and Corky Gonzales, appeared on the scene sympathized by the Brown Berets and by activist students.

One of the most important events of *el movimiento* took place in Denver, Colorado, at a youth liberation conference in 1969. During the conference (attended by thousands of members of *La Raza*), four important points were elaborated upon: (1) *Chicano* was the name adopted to designate those who wanted to identify themselves with La Raza, and who wanted to work for the advancement of its members; (2) Pochismo (the term describing a mixture of English and Spanish to communicate) was to suddenly become the recognized and recommended language of the Chicano people; (3) Aztlán (the name of the mythical land of the Aztecs) was to be the name given to the five states of the Southwest: Texas, California, Arizona, New Mexico and Colorado; (4) Finally, the Plan Espiritual de Aztlán (The Spiritual Plan of Aztlán), which reads "the call of our blood is our power, our responsibility, and our inevitable destiny . . . we are a nation . . . por la Raza todo, fuera de la Raza, nada" (for the member of the race everything, outside of that commitment nothing) was adopted. Since then Chicanismo (a sense of commitment to La Raza) has grown, but it has not, however, touched every Spanish-surnamed individual; from then to now many Spanish-surnamed individuals preferred to be called Mexican American. Furthermore, the LULAC, MAPA, PASO, etc. preferred to conduct proceedings in a fashion particular to each one, and not necessarily in conjunction with one unified plan. This has caused some division in the files of the Spanish-speaking people.

The promising 1970's showed a more definite stand for the "Spanish-surnamed." Their influence had become strong enough to organize a political party, the Raza Unida in Texas. They accomplished a political hold on Crystal City, Texas, after which Raza Unida won control of the school board. The members of the party have, since then, actively organized throughout many states.

At this point the situation for the Mexican American, Chicano, Hispano, Latin American, Spanish-surnamed, or whatever the person prefers to be called, has improved. Although the desire is for a much more stabilized, infiltrated plan of social unification with the rest of American society, the people of La Raza have demonstrated that they have the initiative, desire, sense of responsibility and self-discipline that it takes to improve their economic, political, social and environmental situation as they penetrate into the American mainstream.

For Discussion

1. Define the following terms:

   a. *Aztlán*
   b. *La Raza*
   c. *Raza Unida*
   d. *Pochismo*
   e. *Chicano*

2. Why do some Mexican Americans resent being called *Chicanos*?

3. What were some of the major provisions of the Treaty of Guadalupe Hidalgo?

4. Briefly describe your perceptions of the Mexican American people as a cultural and linguistic group.

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The Mexican Heritage of Texas: A Standing Challenge to Our Museums, Schools, and Libraries

by

Andrés A. Tijerina, M.A.

The museums, schools and libraries of Texas have a unique responsibility to their patrons of Mexican ancestry. Because Texas once was part of Mexico, the three institutions should make a special effort to present the Mexican heritage of Texas in its true perspective. According to the author, Texas museums, schools, and libraries have yet to meet this challenge.

In 1893, Professor Frederick Jackson Turner delivered one of the most significant speeches ever presented to the American Historical Association. In that speech, Dr. Turner posited the critical significance of the frontier in the history of the American. The English forefathers had brought much with them in the way of cultural baggage -- their language, their dress, foods, their constitution. But when that Englishman landed on the cold, rocky shore of the New World, he could not so easily continue in his old simple trade of shoemaker, tailor, or tinsmith. Besides using the hammer and spade, he also had to fight an Indian in a surprise attack. And his wife also had to learn to use a weapon as well as a needle and a hoe. No longer could she bask in the monotonous grind of urban life in old Devonshire. She might also have to aim a ten-pound rifle and kill a man attacking from behind the trees. There were trees to be girdled, crops to harvest, and often not enough to eat.

But the frontier life had its advantages as well. For here a man could feel free and be the master of his soul. Here in fact, said Turner, was the birthplace of that rugged individualism which nurtured democracy and created an American who would swear fealty to no man. It was the frontier, said Turner, which made the Englishman an American.

For a long time, Turner's thesis ruled unchallenged -- absolute. But in 1931, another great historian gave Americans reason to qualify the Turnerian theme. Dr. Walter P. Webb of the University of Texas, in his book The Great Plains, agreed with the basic Turnerian tenets, but the

page 50 blank.

American, he pointed out, encountered an entirely different type of frontier when he crossed the Mississippi River. For, out before him stretched the Great Plains -- miles and miles of flat, dusty, dry plains. Here there were no trees to fell or logs to build a cabin. The Indians here did not hide behind stationary objects, but rode brisk ponies almost as swiftly as the wild shifting winds of the plains themselves. And blow the winds did -- hot, dry, parching gusts -- daring any of man's domesticated plants to grow fruitfully.

Here also the American adapted, said Webb. For a home, he used the very sod; for defense, he also became mounted, wielding a light pistol; and for the land, he developed dry-farming, windmills, and the marvel of technological simplicity -- barbed wire. The Great Plains, said Webb, showed the Anglo-American in his genius for adaptability to the environment.

Turner was right. The Englishman had become American in adapting to the frontier. And Webb also had good points. The Anglo-American had in fact driven the Indian before him and conquered the plains. But when he crossed the Mississippi and the plains, the Anglo-American found something completely different. Not so much in terms of trees and mountains, although there were hills and vegetation enough. But before him, he found the Mexican Southwest. There were Indians all right. But half of the Indians had European names and a Western civilization. There was indeed a harsh, new environment, but you see, someone had already adapted to this environment. Someone had already molded European culture and institutions to suit the vast, rocky Southwest. The Mexican -- half European, half native -- had already developed answers to the problems of water, land, and industry. When the Anglo-American arrived here, he adapted some, yes; but he adopted much more than what he simply adapted.

As the great Anglo-American frontier pushed west from the Atlantic, toward the Pacific, it entered a significant phase during the critical thirty years from 1820 to 1850. The American frontier was in its tremendous migratory thrust as it met the Mexican frontier, and in those three decades, one revolution was fought between two nations. And all this, in Texas! In those years of struggle and conflict, the Mexican accepted Anglo domination in military and political power as technological and population contrasts might probably have predetermined. But the Anglo accepted in culture and social institutions what he gave in politics and technology.

As the Anglo-American frontiersmen approached *Tejas*, they wore buckskin jackets and walked in leather moccasins. The Dan'l Boones carried rifles and the Davy Crocketts wore soft caps of coon skin. They lived on farms, planting corn, wheat, and tobacco. But when they left Texas to continue on their westward trek, they wore *botas* and a big *sombrero galoneado* or a "ten-gallon hat." They road heavy Mexican saddles mounted on majestic Arabians selected from the swiftest of the wild herds of *mestenas*. Their land and water laws also reflected this Mexican imprint as they spread across to Montana and Idaho. Social institutions followed the westward spread of the Texans and their newly-acquired cattle.

> Whoopee ti yi yo, git along little dogies,
> For you know Wyoming will be your new home.

It was Texas that drew the American frontier and held it for a brief moment in time filled with drama and adventure. It was the saga of Texas that captured the imagination on those westward-gazing Americans: Texas with its Thermopylaean drama of the Alamo, its popular leaders like Sam Houston, and its stalwart founders like Stephen F. Austin. And here the Anglo first met and coexisted with the Mexican in the same geopolitical system. They fought -- these two frontiersmen -- but not before they had a chance to trade ideas and institutions. In the *corral*, in the *chaparral*, and in the congress they traded back and forth, one to the other like the two poles in an electrical current. It was only natural.

Perhaps the most important contributions of the Mexican were in his land laws. It was the Anglo-Texan's adoption of Mexican land laws and provisions which set Texans so distinctively apart from other states in the union. One of the most important of these laws was the Mexican Colonization Law of 1823 which enabled the state of Coahuila y Tejas to give land away. This program was one of the major factors in drawing the Anglo-American frontier, deflecting it southward for a decade or so. Here the Anglos learned terms like *leguas* and *labores* and *varas* which the Texas General Land Office still uses for its official measurement. Here the Texans developed the headright grants which would continue to attract thousands of Americans for years to come.

The other pillar of Southwestern economic life was the Mexican water law. For over a century, *Tejanos* had employed their ancient systems of water regulation. Their very *ranchos* were oblong-shaped so as to allow all land units to touch on the limited rivers available, giving each its *porción*. In the arid Southwest, the Mexican could not afford the luxury of a riparian system of water laws such as those found in England or New England. The Mexican employed the Doctrine of Appropriations, placing ownership of water in the people or the *pueblo*, as they said. Texas water laws incorporated these principles using terms such as *suerte* for irrigation plot, *acequia* for ditch, or by merely substituting county court for *ayuntamiento*. These laws, first encountered in Texas, spread across the Southwest under Anglo rule. As Wells A. Hutchins said in the *Southwestern Historical Quarterly*, "the early American legislatures in the Southwest did little more than crystallize and adopt an amalgamation of long-established Moorish, Spanish, and Indian customs."

All of these are contributions of the Mexican to the American past. But the most pervasive -- the most ubiquitous influence of the Mexican was in the very life-style of the Southwest. It was the Mexican element that made Southwesterners so different from the folks "back East." The Mexican livelihood was based to a large extent on the ranch -- *el rancho*. The ranch, unlike the 160-acre farms "back East," was foreign to the Anglo-Americans coming into Texas. Early travelers in Texas commonly wrote back about the utter "isolation" of the Mexican homesteads. The *rancho* was isolated, but that is because the environment dictated it. The environment dictated the size of the land unit. Anglo townships and 40-acre farms simply would not produce in the semi-arid Southwest. Corn simply would not survive on a square, 40-acre plot between San Antonio and Laredo. The terrain dictated that the Mexican create a large grazing economic enterprise. How large? As large as it had to be -- 60 acres or 60,000 acres, as necessary.

The animals themselves were introduced and worked by the Mexicans -- live animals on the hoof, which could be relocated in time of attack. The thousands of longhorn cattle were the very basis of Walter P. Webb's great "diamond" cradle of the cattle industry. The horses served as a means of transportation when tame or as a natural resource when wild. Sheep and goats which are still vital to the economy of the Southwest were also developed and spread by the Mexicans. Even burros and mules -- all of these animals -- were vital to the Mexican's life, and he learned how to utilize them.

It was the Mexican *vaquero* who gave us the colorful ranch life. So many of the words, tools, and techniques of the cattle industry are attributable to him. From the vaquero comes words like corral, lazo, and rodeo. And it was this Mexican who gave us such techniques as branding, round-up, and cattle drives. The very lifestyle of the Mexican ranchero has been preserved as even today, ranchers eat beans and barbecue on the patio. The names of countless rivers, mountain peaks, and cities across the Southwest reflect the Mexican heritage.

We are told of the failures of the Mexican in the Southwest -- his missions, his efforts at emancipation of black slaves from the United States and his federalism. The missions failed, but when one considers the purpose of the missions -- that is, to assimilate rather than exterminate -- the Indian, it seems a shame that they did fail. Another failure of the Mexican was to emancipate the slaves which Anglo-Texans had brought into Texas. Despite several legislative attempts, however, Mexicans saw the growth of slavery especially after the success of the Texan Revolution of 1836. Emancipation and the assimilation of blacks into society, unfortunately, were objectives which the Anglo did not take from the Mexican. The third major failure of the Mexicans in Texas was that of federalism. Federalism or states' rights was another principle which Mexicans tried to realize. In this case, it was a Mexican dictator who declared against federalism and opened the way for revolution.

The beauty of the Mexican element in Texas and Southwestern life is surpassed only by the common lack of knowledge that it exists. Or are we in fact so uninformed about the Mexican origins of Southwestern life and culture? What is it about our late President from Texas that led newspaper reporters to taunt and snicker merely because he wore boots and held informal "barbecues" on the ranch patio, rather than stuffy cocktails in the penthouse of some Fifth Avenue swank address? It appears that so alien a culture cannot be accommodated into the Anglo-American mold, let alone be recognized for its Mexican origin. Despite the strong influence of Mexican life on Americans in the West our history books make scant mention, our museums include only token artifacts, and our teachers perfunctorily glance over it. The great Mexican statesmen who developed some of the very laws which are in one form or another in Texas law books today, are totally excluded from historical mention. The Mexican archives and artifacts of the Mexican lifestyle which developed our modern Southwestern culture, are conveniently set apart in an isolated section of libraries and museums as if all modern life began in 1836, with absolutely no continuum of thought or ideas from Mexican to American. This belies the reality of the Mexican element which is only too obvious in Texas life today. We are told of the heroism of the seven Mexicans who died in the Alamo as if only those seven men were the token of Mexican heritage in Texas. This is tantamount to praising the few Southerners who were caught in Fort Sumter at the start of the American Civil War, and saying that the South made no contribution to the United States before 1865. Or saying that only those Southerners who defected to the North were worthy of mention in U.S. history. There were radical changes in 1836, but the Mexican element cannot be realistically excluded -- then or now.

The Mexicans of Texas wrote significant charters in 1716, 1774, 1811, 1824, 1827, and 1833, yet none of these are mentioned in books or museums. Tejanos traveled old trails which many of our modern highways follow today, yet no markers have been erected to indicate the Mexican origins of the roads, only the Anglo homes along the way. Museums in Texas often include plantation homes with slave quarters; few demonstrate the 200-year-old ranches of the Mexicans who fought to eliminate slavery. Great monuments mark the spots where Anglo soldiers defeated Mexicans; few of them indicate the spots where Mexican patriot defeated Spanish royalist. What is celebrated, then, is racial vis-a-vis ideological.

The challenge of today is for the museums, the schools, and the libraries of Texas to respond to a realistic portrayal of our cultural heritage. It is the responsibility of these institutions to present the past in archives and artifacts in such a way as to offer an explanation of the real currents of thought which made Texas. To do less is to picture the Mexican always as the enemy of all Texans and all democratic thought then and now. For a teacher to do less is to cause ten per cent of his class -- the Mexican element -- to feel excluded and eventually alienated. Such teaching practices probably have had some effect on the high dropout rate of Mexican American students. Museums that fail to present the Mexican heritage of Texas are aiding their patrons to perceive stereotypes. When Anglo artifacts include items of industry and law while Mexican items all belonged to bandits, the museum contributes to the old stereotypes. Stereotypes, of course, are harmless and even humorous except when they are believed by judges, employers, and officers of the law.
As such then, the public educational institutions of Texas have the responsibility of depicting our modern American

life in all of its cultural origins. They have a responsibility to those Americans of Mexican descent as well as to those Americans who have borrowed from the Mexican culture. Surely the Mexican culture cannot be so difficult to see, for one who drives a Pinto down Guadalupe Street in Austin, Tejas on the way to his rancho where he will have barbacoa on the patio next to the corral. . . .

For Discussion

1. Do museum directors and librarians in the Southwestern United States have any special obligations to their Mexican American patrons? Elaborate.

2. If the Anglo-American had come to Texas and found Indians but not Mexicans, how would this possibly have affected Texas history and the present lives of Texans?

3. Define the following Spanish words:

   a. Vaquero
   b. Lazo
   c. Ranchero
   d. Barbacoa
   e. Vara

4. Research Questions:

   a. How many Mexican Americans resided in Texas in 1890?

   b. What was the Mexican American population of Texas in 1930? In 1960? In 1975?

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The "Little School of the 400" and its Influence on Education for the Spanish Dominant Bilingual Children of Texas

by

Guadalupe Quintanilla, M.A.

"It is my dream to see 'Little Schools of the 400' established all over the U.S.A."

--Félix Tijerina

The public school system in the United States is generally considered to be the equalizing force in this society. In accordance with this precept, every child should have the opportunity to gain an education, regardless of color, creed, or ethnic background.

There are children of ethnic minority groups that face serious problems in the educational system. Differences in the environment of the home and the school, fear of being with others of different cultural and social backgrounds, and the absence of the necessary language skills are a few of the problems that can contribute to failure in this educational system.

In Texas, using as an example the Mexican American minority group, the U.S. Commission on Civil Rights stated:

> . . . By the end of the eighth grade, Chicano students in the Texas school districts surveyed have lost nearly as high a proportion of their peers (14 per cent) as Anglos will lose altogether at the end of another four years. Before the end of the twelfth grade, nearly one half, or 47 per cent of Mexican American pupils have left school.[1]

The United States has attempted since the early 1800's to deal with the education of the members of ethnic minority groups. As early as 1830 there was a program

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[1] U.S. Commission on Civil Rights, The Unfinished Education (Washington, D.C.: Government Printing Office, 1971).

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for the instruction of German children in Pennsylvania. In Cincinnati, Indianapolis, Baltimore, and New Ulm (Minnesota) there were special educational programs for the children of German immigrants between 1880 and 1917.[2] Also, special English classes for members of the language minority groups were set up in New York, Chicago, and Detroit during that period. In 1890 the Educational Alliance of New York City had a program to teach English to Jewish children. In 1898, according to the U.S. Commission on Civil Rights:

> . . . The Polish National Alliance and the Society for Italian Immigrants set up . . . ., similar classes in the same city to teach English to the children of Polish- and Italian-speaking Americans.[3]

Educational efforts for non-English-speaking children continued through the 1920's when the strong nationalistic spirit of the country gave impetus to the "melting pot" philosophy that advocated one language and one culture for one strong nation.

1963 is given as the date of the rebirth of special programs to meet the educational needs of children from minority groups. Dade County, Florida has been credited with inaugurating the first program for Spanish-speaking children of Cuban descent. It is estimated that Cuban refugees poured into Miami at the rate of three thousand per month. With the concomitant vast influx of non-English-speaking children of these refugees, there came the need for a bilingual Spanish-English program.[4]

In Texas, however, the first organized educational effort on behalf of the non-English-speaking, Spanish dominant child occurred in 1957 when the "Little Schools of the 400" were implemented. This pioneer program had important educational implications for it influenced the genesis, development, and implementation of the first state education bill, House Bill 51, on behalf of non-English-speaking children enacted by the legislature of the State of Texas.

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[2] Frances Willard von Maltitz, *Living and Learning in Two Languages: Bilingual-Bicultural Education in the United States* (New York: McGraw-Hill Book Company, Inc., 1975).

[3] U.S. Commission on Civil Rights, *A Better Chance to Learn: Bilingual/Bicultural Education* (Washington, D.C.: Government Printing Office, 1974), p. 7.

[4] Theodore Andersson and Mildred Boyer, *Bilingual Schooling in the United States* (Austin: Southwest Educational Development Laboratory, 1970), p. 18.

The "Little School of the 400" began as the dream of a man, Félix Tijerina, in 1955. He planned for two years and early in 1957, as LULAC national president, met with the Texas Education Agency educators in Austin, Texas, and made a plea for a special program to teach English to Mexican American youngsters.

The Austin educators recognized the plight of the non-English-speaking child in an English dominant educational environment and were predisposed to help, but had no immediate strategies for coping with the problem. Tijerina went back to Houston, his city of residence, and continued his efforts to help the children. The Austin meeting later proved to be fruitful. A brief account of it was published in a Spring, 1957 issue of Texas Outlook. The article was read by Isabel Verver, a seventeen-year-old high school student who had also encountered frustration over the language problem. She wrote to Tijerina offering to help with his project.

Isabel Verver and the LULAC national president met and reached the following agreement: In exchange for $25 a week paid by Mr. Tijerina from his own pocket, Verver would organize a class in Ganado, Texas for the preschool children of that community. She was to teach them enough English in the summer of 1957 so that they could understand their teachers when they entered school for the first time in the fall. After the agreement had been made, there were some problems to be solved -- space, recruitment of children, and most important, what and how to teach. Mrs. Elizabeth Burrus, a Baytown teacher, who had had experience in working with Mexican American children, was contacted. She supplied a basic vocabulary list of 400 words. She believed that if the youngsters mastered the list, they would get along well in the first grade.

Isabel Verver and Mr. Tijerina coped effectively with each problem as it was encountered -- classroom space, student recruitment, parental support, and pupil motivation. Soon, they had organized the first "Little School of the 400." The name was symbolic. "Little" because the first class had only three children; "of the 400" because of the basic vocabulary list of 400 English words. The "Little School of the 400" had as one of its original purposes to provide preschool non-English-speaking children with a 400-word English core that would help them to deal effectively with the first grade school environment. Other objectives were:

1. To help the children become acquainted with the school environment;

2. To encourage parents to participate in the educational process; and

3. To motivate the children to develop a positive attitude toward school.[5]

All through the summer of 1957 Isabel Verver taught her students a minimum of five words a day. She used her bilingual ability to advantage in her work, and her method of teaching was simple. She would say a word in English over and over, translating in Spanish when the children did not comprehend, until all the youngsters caught on. Each lesson was begun by a review of the previous day's work. Mr. Tijerina visited every two weeks to pay Isabel Verver's salary, to observe the progress of her forty-five pupils, and to urge the parents to support the school and to participate in local school activities.

Although he thought of establishing additional "Little Schools," Mr. Tijerina wanted to be certain the results of the first summer's efforts were really productive. He was not disappointed.

> . . . Within a few weeks the principal and the four first-grade teachers at Ganado Elementary School asserted that Isabel's pupils were doing far better than those who hadn't attended the summer classes. Also, many of these youngsters, who might normally have been kept home by indifferent parents, were staying in school.[6]

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[5] Report to LULAC Council 60, Minutes of the Meeting, August 18, 1957.

[6] Louis Alexander, "Texas Helps Her Little Latins," The Orange Disc, XV (July-August 1961), p. 26.

So encouraged, Mr. Tijerina then enlisted priests, missionaries, and Boy Scouts to deliver circulars in English and Spanish telling about the "Little Schools." He also enlisted the aid of the LULAC Council. LULAC adopted the "Little School of the 400" as an organizational project and poured in its financial and human resources. By 1959 a dozen "Little Schools" in various Texas towns were preparing more than 800 Mexican American children for entrance into the first grade. Then, Mr. Tijerina decided the time had come for a broader program.

> . . . He appealed to the Ford Foundation for money to support LULAC's Educational Fund, Inc., which had been set up to administer and operate the Little Schools. He was told the Foundation would be glad to contribute $100,000 -- provided Félix could raise $50,000 in Texas. He tried, but the best he could manage was a humiliating $3,000.
>
> Discouraged, Félix went to Dr. A.J. Stoddard, consultant to the Ford Foundation. "Why don't you get the state to support the Little Schools?" Stoddard asked. This hadn't occurred to Felix; he had regarded the problem as one that had to be solved by the Latins. But Stoddard had a persuasive argument -- "Look at all the money Texas saves by not having to teach those first-grade children a second year!"[7]

Following Dr. Stoddard's suggestion, Tijerina went to Austin for a private conference with Governor Price Daniel. The Governor, impressed by Tijerina's proposal, appointed him to the Hale-Aikin Commission which was preparing educational recommendations. Tijerina produced records as to the success of the "Little Schools," and his fellow LULAC members organized a lobbying campaign in favor of the state's adoption of the "Little Schools." The Texas Legislature approved the preschool training program in 1959 with an allotment of funds that permitted nearly 15,500 Spanish dominant youngsters to attend some 614 special summer classes in 136 Texas school districts in 1960. Teachers who spoke some Spanish or had some experience teaching Mexican American children were sought to attend special school workshops and to teach.

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[7] Louis Alexander, op. cit.

When the Texas Education Agency took over the preschool program, the "Little School of the 400" had fulfilled its purpose and cheerfully closed its doors. However, LULAC continued public relations and information work to advise Latin-American parents of Texas of the existence of the new Preschool Instructional Class Program in the public schools. A brochure published in 1960 by LULAC told the story of the "Little Schools" and outlined the tasks yet to be carried on by LULAC and their friends.[8] (The brochure stated that the list of basic English words was increased to five hundred when the public schools took over the program.)

The history of the "Little Schools" does not end here. The "Little Schools" were a cause of debate as to the merits or deficiencies of the program. The arguments of two of its critics are of interest.

One, the principal of an elementary school in Houston, opposed the classes on the thesis that the real situation was a slum or environmental problem rather than an English-Spanish one and he favored kindergarten rather than special classes in English.[9] The other critic, one of eminence, was Dr. Sánchez who attacked the program as follows:

> . . . There must be something radically wrong with the regular first grade operation if the schools can do in eight weeks (summer) plus nine months (regular year) what, otherwise, takes eighteen or more months of regular school instruction. Why not do the equivalent of the eight-week summer program at the beginning of the regular year? Then, even at worst, one could expect logically that at the end of the first grade the children would be no less than eight weeks short of competence for second grade work and, of course, hardly proper subjects for the repetition . . . of the entire grade work.[10]

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[8] "LULAC in Action: A Report on the Little School of the 400" (Houston: LULAC Educational Fund, Inc., 1960).

[9] Louis Alexander, op. cit., p. 27.

[10] George I. Sánchez, "History, Culture, and Education," in La Raza: Forgotten Americans, ed. Julián Samora (Notre Dame: University of Notre Dame Press, 1966), p. 22.

Whether the approach has been right as believed by its supporters or wrong as adjudged by its critics, the "Little Schools of the 400" had a definite impact on education, and not only on education for the non-English-speaking, Spanish dominant child of Texas. The influence of the "Little Schools of the 400" surpassed Texas educational boundaries. Tijerina's personal files contain letters from many state educators, sociologists, and interested people asking for information to implement similar programs in their respective areas. Puerto Rico, Tennessee, Kansas, Idaho, New Mexico, and California are some of the areas in which similar programs were started. There is even a school bearing Tijerina's name in Ecuador. Furthermore, as reported by the *LULAC News*, the federal government adopted the educational innovation, added some social services at a cost of several millions of dollars to the American taxpayers, and made the program available "over the entire country under the official title of Project Head Start."[11]

For Discussion

1. What factors are responsible for the unique educational problems of the Mexican American student?

2. Is there a difference between a minority group and an ethnic group?

3. Discuss the rationale for establishing the "Little School of the 400."

4. How effective was the "Little School of the 400?"

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[11] "Resolution #5," *LULAC News*, July 1969, p. 3.

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PART III

LINGUISTIC PERSPECTIVES

You Know More Spanish Than You Realize

by

Octavio A. Ballesteros, Ed.D.

The following article is especially written for the adult who has long contemplated becoming proficient in the Spanish language. After studying the Spanish and English words contained in this article, it is hoped the reader will agree that he knows more Spanish than he realizes.

Many Americans see and hear Spanish words almost daily in their communities. Whether on street signs, restaurants, shops, radio or television, Spanish words are all around us. Some of us even drive cars or live in apartment complexes with Spanish names. A few of us even work in businesses or teach in schools where competency in the Spanish language is considered an asset. Even when you search in the job advertisement section of a newspaper, with increasing frequency you read the phrases, "Bilingual Person Preferred," and "English-Spanish Bilingual Needed." It is a recognized fact that the Spanish language has become a permanent part of American life. Many Spanish-speaking Americans have decided they can contribute more to America by being bilingual than by being monolingual. Hispanics are saying to each other, "Let's not forget our home language the way so many other ethnics have. Our home language and culture are too precious to lose. Let's teach both English and Spanish to our children."

Many English-speaking Americans are not aware that Spanish is easier to learn than some languages because it is a highly phonetic language. Once you learn the few Spanish phonetic rules, you pronounce the words according to the rules. For example, Spanish vowels are always pronounced with the same sound ("a" like the a in father; "e" like the e in met; "i" like the i in police; "o" like the o in forget; "u" like the oo in spoon).

The student of Spanish also should keep these Spanish language rules in mind:

(1) "h" is never sounded (always silent);

(2) "j" and "x" are sounded like the h in husband;

(3) "ll" is sounded like the y in yes; and

(4) "ñ" is sounded like the ny in canyon.

The Spanish alphabet contains twenty-eight letters. Unlike the English alphabet, the Spanish alphabet contains ch, ll, ñ, and rr; k and w can be found only in words of foreign origin.

If you have been considering learning the Spanish language, the remainder of this article may be of special interest to you. I contend that you know more Spanish than you realize. To demonstrate my thesis, I have classified Spanish words into five categories: (1) Spanish-English words with identical definitions and spellings; (2) Spanish-English words with identical definitions and similar spellings; (3) Spanish words that can mislead; (4) Inferring the English from the Spanish; and (5) English words adopted from Spanish.

The Spanish-English words in the five categories should not be considered as comprehensive word lists but only as small samples of representative words in each category. Nevertheless, the word lists in this article should assist in familiarizing the prospective student of Spanish with some of the Spanish language vocabulary which is quite similar in most instances to the English language vocabulary.

I. Spanish-English Words with Identical Definitions and Identical Spellings

Each Spanish word in this section is spelled and defined identically in both Spanish and English. Of course, each Spanish and English word may have more than one definition.

Spanish	English
actor	actor
alcohol	alcohol
admirable	admirable
adorable	adorable
altar	altar
animal	animal
balance	balance
banana	banana
cactus	cactus
canal	canal
capital	capital

Spanish	English
chocolate	chocolate
circular	circular
conclusión	conclusion
criminal	criminal
cruel	cruel
cultural	cultural
debate	debate
debut	debut
dimensión	dimension
error	error
factor	factor
familiar	familiar
fatal	fatal
favor	favor
favorable	favorable
final	final
formidable	formidable
fórmula	formula
gas	gas
general	general
grave	grave
honor	honor
horror	horror
hotel	hotel
humor	humor
idea	idea
ideal	ideal
invisible	invisible
lamentable	lamentable
latín	Latin
liberal	liberal
local	local
manía	mania
manuel	manuel
material	material
mediocre	mediocre
metal	metal
motor	motor
municipal	municipal
musical	musical
neutral	neutral
normal	normal
notable	notable
novena	novena
oasis	oasis
ópera	opera
opinión	opinion
oriental	oriental

Spanish	English
original	original
particular	particular
personal	personal
piano	piano
plural	plural
popular	popular
postal	postal
principal	principal
real	real
regimen	regimen
región	region
regular	regular
rumor	rumor
saliva	saliva
salmón	salmon
sentimental	sentimental
sexual	sexual
simple	simple
social	social
sofá	sofa
superficial	superficial
superior	superior
terrible	terrible
total	total
triple	triple
unión	union
universal	universal
variable	variable
violín	violin
vulgar	vulgar

II. Spanish-English Words with Identical Definitions and Similar Spellings

Each Spanish word in this section is defined identically and spelled similarly to its English language equivalent. Each Spanish and English word may have more than one definition.

Spanish	English
alcohólico	alcoholic
abandonar	abandon
abril	April
abundante	abundant
activo	active
acto	act
administración	administration

Spanish	English
adolescencia	adolescence
adoptar	adopt
adulto	adult
ágil	agile
ambulancia	ambulance
arquitectura	architecture
arrestar	arrest
arte	art
automático	automatic
balcón	balcony
banco	bank
barbero	barber
biblia	Bible
brillantina	brilliantine
calcular	calculate
calendario	calendar
calma	calm
cámara	camera
canario	canary
candidato	candidate
capacidad	capacity
carácter	character
carpintero	carpenter
catálogo	catalog
catástrofe	catastrophe
catedral	cathedral
categoría	category
cigarrillo	cigarette
clásico	classical
colección	collection
comercial	commercial
cómico	comic; funny
compás	compass
completo	complete
concesión	concession
concreto	concrete
conducta	conduct; behavior
conferencia	conference
confesión	confession
confidencial	confidential
contrario	contrary
contraste	contrast
decente	decent; nice
declaración	declaration
depósito	deposit
depresión	depression
determinar	determine
devoción	devotion

Spanish	English
diabólico	diabolical
diálogo	dialogue
diplomacia	diplomacy
economía	economy
efectivo	effective
elevación	elevation
emocional	emotional
estable	stable
exacto	exact
examinar	examine
excepción	exception
exotico	exotic; foreign
experto	expert
factoría	factory
fanático	fanatic
favorito	favorite
forma	form
fortuna	fortune
frustrar	frustrate
futuro	future
gasolina	gasoline
geografía	geography
gracia	grace
higiene	hygiene
historia	history; story
humanidad	humanity
humano	human
huracán	hurricane
idéntico	identical
ídolo	idol
ignorancia	ignorance
ilegal	illegal
imbécil	imbecile
impresión	impression
inactivo	inactive
indiferente	indifferent
invitación	invitation
irónico	ironical
julio	July
junio	June
justo	just; right
juvenil	juvenile
latino	Latin
lavatorio	lavatory
legítimo	legitimate
libelo	libel
literatura	literature
lotería	lottery

Spanish	English
lustre	luster
mapa	map
masacre	massacre
masculino	masculine
memoria	memory
mérito	merit
misión	mission
mucho	much
música	music
nacional	national
obediente	obedient
ocasión	occasion
océano	ocean
oficial	official
omisión	omission
operación	operation
orbita	orbit
origen	origin
pacto	pact
palacio	palace
palma	palm
pánico	panic
perfecto	perfect
piloto	pilot
pistola	pistol
plástico	plastic
poema	poem
posible	possible
preocupación	preoccupation
primitivo	primitive
problema	problem
profesional	professional
protesta	protest
radiador	radiator
rata	rat
respeto	respect
ridículo	ridiculous
sacrificio	sacrifice
sardina	sardine
secreto	secret
sentencia	sentence
sexo	sex
suma	sum
supremo	supreme
tabaco	tobacco
tacto	tact
talento	talent
teléfono	telephone
temperatura	temperature

Spanish	English
tigre	tiger
tímido	timid
tomate	tomato
tráfico	traffic
tribu	tribe
turista	tourist
último	ultimate
vainilla	vanilla
valle	valley
vocabulario	vocabulary
zoológico	zoological

III. Spanish Words That Can Mislead

Each Spanish word in this section can tend to mislead the English-speaking student of Spanish because each of these Spanish words may remind the student of an English word which has a definition completely different from the Spanish word's definition. The words in this list can aptly be called "the misleaders."

Spanish	English
bigote	mustache
bomba	pump; bomb
bravo	fierce; wild
cafetera	coffee pot
canasta	wide basket
cartel	placard; poster
colorado	red
coma	comma
comedor	dining room
compromiso	obligation; predicament
confección	workmanship; finish
curso	course
desgracia	misfortune
destinar	appoint; assign
diario	daily; diary
editor	publisher
excusado	washroom; toilet
éxito	success
fabricar	manufacture
fábula	fable
flaco	thin
garganta	throat
golfo	gulf
imprevisión	thoughtlessness
jornalero	laborer

Spanish	English
judía	bean
juicio	judgment
largo	long
listo	ready
lunar	beauty mark
manifestacíon	demonstration
mar	sea
mascar	chew
mate	tea (South American)
majoría	majority
media	stocking; sock
meter	put; take in
ministerio	department
miseria	poverty
pan	bread
papa	potato
parado	shy
pastel	pie
pasto	grass
pie	foot
plata	silver
quince	fifteen
radio	radium; radio
red	net; trap
resto	balance; remainder
rubia	blonde
salvaje	savage
sensible	sensitive
sin	without
smoking	tuxedo
sol	sun
superficie	surface
timo	swindle

IV. Inferring the English from the Spanish

This section contains Spanish words whose English meanings, with a small bit of imagination on the reader's part, can be inferred from the Spanish spellings or from the Spanish words' resemblance to related English words (i.e., the Spanish word indígena resembles the English word indigenous, a synonym for native).

Spanish	English
auditorio	audience
alumno	pupil

Spanish	English
bailarina	dancer
cadáver	corpse
cafe	coffee; cafe
calumnia	slander
campo	country; field
chicle	chewing gum
colegio	school
compatriota	countryman
décimo	tenth
demonio	devil
filete	steak
fonógrafo	phonograph
idioma	language
indígena	native
infancia	childhood
judío	Jewish
marinero	sailor
maestro	great teacher
matrimonio	marriage; matrimony
médico	physician
motivar	to cause
negocio	business
negro	black
nevada	snowfall
occidental	western
octavo	eighth
Pascua	Easter
pastor	shepherd
pluma	feather
porcelana	chinaware
posteria	rear
robo	theft; robbery
san	saint
suave	gentle; soft
súplica	request
tinta	ink

V. English Words Adopted from Spanish

The Spanish words in this section have been borrowed by the speakers of American English; most of these Spanish words are recognized and spoken by many Americans. Needless to say, the words below are only a few of the hundreds of Spanish words which are accepted English words.

Spanish	English
adobe	adobe

Spanish	English
Alamo	Alamo
arroyo	arroyo
burro	burro; donkey
cabaña	cabana
Chicano (slang)	Chicano
chile	chile
chile con carne	chile con carne
corral	corral
coyote	coyote
hacienda	hacienda
junta	junta
junto	junto; cabal
lazo	lasso
lobo	lobo; wolf
loco	crazy (slang)
macho	manlike; manly
mambo	mambo
mariachi	mariachi
menudo	menudo
merino	breed of sheep; wool
mesa	mesa
oregano	oregano
padre	priest; father
patio	patio; courtyard
peón	peon; laborer
pinto	pinto; piebald horse
piñata	pinata
plaza	plaza; public square
pronto	pronto; quickly
pueblo	pueblo
rancho	rancho; ranch
rumba	rumba
señor	senor; Mr.
señora	senora; Mrs.
señorita	senorita; Miss
sierra	a mountain range
taco	taco
tamale	tamale
tango	tango
tequila	tequila
tortilla	tortilla
vaquero	vaquero; cowboy
vara	vara

For Discussion

1. Define the following Spanish words:

   a. *Pluma*
   b. *Nevada*
   c. *Filete*
   d. *Idioma*

2. What is the Spanish definition for the English word "*shy*?" Does the Spanish word for "shy" remind you of an English word if you were to drop the last letter on the Spanish word?

3. Do some research and locate twenty-five more English words that have been borrowed from the Spanish language.

Suggested Readings

Barker, George C., *Social Functions of Language in a Mexican-American Community* (Arizona: The University of Arizona Press, 1972).

Cárdenas, Daniel, *Applied Linguistics -- Spanish* (Boston: D.C. Heath & Company, 1961).

Ortega, Luis, (ed.), *Introduction to Bilingual Education* (New York: Las Americas Publishing Company, 1975).

Applied Linguistics and Bilingual Teacher Preparation

by

Román V. de La Campa, Ph.D.

All educators involved in bilingual education programs are aware that linguistics is an indispensable component of any bilingual education program. Dr. De La Campa, in this article, dicusses the terms applied linguistics, sociolinguistics, contrastive linguistics, and psycholinguistics and how these branches of linguistics are useful to teachers of Hispanic children.

It would be misleading to discuss the many issues related to the topic offered here without dwelling first on the meaning of the terms that compose it. Although this title may be familiar to most educators, it should be questioned if it is to be understood. In fact, the entire context for our discussion depends on our capacity to clarify the concepts of "Bilingual," "Applied Linguistics," and "Teacher Preparation." For instance, if one tries to put them together in different orders, different wholes may arise from the sum of their parts. Would it mean the same if we had written "Bilingualism, Applied Linguistics and Teacher Preparation," or "Teacher Preparation and Bilingual Applied Linguistics," instead of our title? Our familiarity or comfort with any of these titles rather than the others could be a meaningful factor worthy of analysis.

By Applied Linguistics we refer to the scientific study of language and its use on a variety of planes. Thus, by learning the basic theoretical premises as well as the experiments to which their functionality has been tested, we can approach not only the field of language teaching, but those of language analysis, language textbook writing, and many others with an empirical base. It it not intended here to divorce the theoretical formation from its direct application. Certainly the two are interdependent. What is stressed, however, is the way in which language study is viewed, which in this case happens to be theory formation as well as its application to a given language or dialect.[1]

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[1] Thus, while in our discussion we will usually refer to applied linguistics as related to second language teaching,

The element labeled "Bilingual Teacher Preparation" contains different parts in need of definition. By "bilingual" we mean here, very specifically, Hispanic people living in the United States whose encounter with the English language must be seen as an imposition upon their native or once native Spanish tongue.[2] To further this definition, we refer to people who are generally ethnically and racially marked in our society, and whose social class status remains predictably low.[3] Based on this definition we could argue for the label "Preparation of Teachers for Bilinguals" if these are the people in need of special instruction. Being bilingual may be an asset but being able to teach bilinguals should be the goal.

"Teacher Preparation" unquestionably relates to a standardized process existing in the United States called certification. Thus, in order to become qualified to teach, an individual must generally obtain a Bachelor's (four year) Degree, with some specialization and/or background in an area called "Education" which usually includes

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theoretically we are posing the use of this term as something of greater scope: such as the application of any linguistic theory to any plane or field. See, for example, the way in which Alvin W. Gouldner applies certain concepts currently being discussed by sociolinguists such as Hymes, Labov, Fishman, in his article "Prologue to a Theory of Revolutionary Intellectuals," Telos (No. 26, Winter 75-76).

[2] The question here is not which or how many U.S. Hispanic bilinguals speak Spanish but rather that their Spanish has been affected by the English they hear and/or that their English is also affected by either their Spanish or the Spanish spoken by their family groups, etc. The point is that they are affected by both and continue to be affected due to the great number of Hispanic people in the U.S. Any attempt to make them develop unilingually distorts the nature of the environment in which they live.

[3] It is important to separate the racial from the ethnic category so we do not underestimate the impact of color in U.S. society above and beyond what ethnicity is taken to be. See Eduardo Seda Bonilla, "Ethnic and Bilingual Studies for the Construction of Cultural Pluralism," in Introduction to Bilingual Education, ed. Louis Ortega (New York: Las Américas Publishing Co., 1975), pp. 87-102.

courses in methodology. Some student teaching for a period of a few weeks is also a usual requirement. It is understood that for any program of special education, the traditional standardized procedures for certifying teachers should be open to change and special demands. Therefore, one issue of particular concern here may be the degree to which "programs for the preparation of teachers of Hispanic bilinguals in the United States" are hampered by the curriculum of "conventional teacher preparation" requirements.

By now it should have become evident how important it is to be precise when dealing with these terms. Nonetheless, in order to emphasize the importance of defining terms precisely, we could imagine a hypothetical teacher educated by a typical program found in many U.S. universities. We would expect such a person to have a capacity to teach in Spanish and English and to have been experientially and academically exposed to the complex cultural make-up of Hispanic United States bilinguals.

We may assume at first glance that this hypothetical teacher has the background or experience to succeed in teaching bilinguals. Indeed, many would even argue that to have these capacities would be ideal. It should be noted that this teacher, as far as we know, is bilingual enough to teach in both languages, can teach something, or is certified to do so, and has both studied about and understands intimately the people here discussed.

Thus, if we go back to the three elements defined from the start we could say that our teacher has been exposed to a program of preparation concerned with his or her language capacity, certification acquisition, and cultural exposure. We could also say, based on the finding of various studies about bilingual teacher preparation, that this teacher would indeed be readier than many already employed.[4] To conclude all of the above would finally mean that we are speaking of a relevant program for bilingual teacher preparation.

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[4] See the chapter entitled "Personnel Problems in Bilingual Programs," in Proceedings of the First Inter-American Conference on Bilingual Education, eds. Rudolph C. Troike and Nancy Modiano (Arlington, Virginia: Center for Applied Linguistics, 1975), pp. 264-325.

Yet, it is at this specific juncture that we must return to the issue of linguistics and applied linguistics as fields of study. In our view, our "teacher" as described so far may have learned English or Spanish or both as a second language. He or she may have also acquired some background of the historical, social, political, and psychological make-up of the Hispanic bilingual "culture." And yet, in our view, such a teacher is not necessarily capable of performing as a "teacher for bilinguals" from a contemporary linguistic point of view without the capacity of analyzing and understanding what constitutes a dialect, how sounds are articulated, why word formations obey certain patterns, how grammatical and ungrammatical sentences are generated, and many other relevant features of verbal behavior. Furthermore, this deficiency becomes intensified since such an individual would be unable to utilize the current available linguistic theories and apply them to the new multifaceted task of teaching and understanding bilinguals. Indeed without such a linguistic capacity, our teacher could not regard the problem of language as another dimension to be integrated with all the other cultural features characteristic of Hispanic bilinguals.

The logical question arising from this should be why a typical linguistics program would not train a teacher for what is needed. Put very simply, one could ask why foreign language graduates know little or nothing about linguistic theory and its applications to verbal and social behavior.

Many reasons could be given for college program deficiencies so we should concentrate on the essentials. The "foreign language" concept has traditionally seen the study of language as demeaning. Often it is considered a skill, placed on a par with the learning of typing. It has not been considered an academic discipline worthy of study, research, development, or inspiration by those academic departments whose graduates usually become bilinguals only if they have traveled to foreign countries.[5]

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[5] The failures as well as hopes of second language teaching are clearly exposed by Richard Tucker and Allison d'Anglejan in "New Directions in Second Language Teaching," in Proceedings . . ., pp. 63-72. See also a very comprehensive account of the subject in Psycholinguistics and the Teaching of Foreign Languages (Spain: Ediciones Anaya, 1971), by Juan Estarellas.

One gathers the impression that these foreign language departments operate as a foreign cultural embassy mostly concerned with literary monuments disconnected with the historical continuum. It is not surprising, therefore, to find a developing crisis at the base of these Spanish departments. With the millions of Spanish-speakers in the United States manifesting their social and academic needs, there must necessarily be a drastic change in the scope and function of these programs. Matters of immediate social impact such as linguistic development will radically affect them.[6]

Thus, what will be focused from this point is the urgency of having a specific capacity to absorb linguistic research into one's frame of reference as a bilingual teacher and as a teacher for bilinguals. The other side of this view, which will also surface here, is the extent to which Hispanic bilingualism has challenged and perhaps bewildered the capacity of linguistic and pedagogical theories. We are, therefore, posing the problem and inverting it. While the linguistic discipline may aid the study of the bilingual phenomenon, it certainly does not even approach its total analysis. On the contrary, one can easily see that bilingualism, as a human development, will hopefully refine and clarify the linguistic scope.

It is important to stress this contrary view as well, lest we think our only aim here were to ask for a greater dosage of linguistics courses without any reservations or specifications. Another reason why bilingual teachers and teachers for bilinguals are bound to have little familiarity with current linguistic research lies in the fact that linguistics, as an academic discipline in the United States, has not been particularly interested in the social dimensions of language behavior which are of unquestionable importance when studying linguistic variety.[7]

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[6] One must gather that Puerto Rican and Chicano studies programs or departments are a sign of such an impact.

[7] The predominance of studies concerned with grammaticality in most of the U.S. linguistics departments has perhaps triggered this criticism. At any rate, without negating the obvious developments achieved by the transformationalist school of linguistics, we would like to envision a plurality of perspectives similar to the one projected in the text Language as a Human Problem, ed. by Einar Haugen and Morton Bloomfield (New York: W.W. Norton & Company, 1973).

One can see an immense gap between the concerns of the two main disciplines which account for the preparation of language teachers. The "foreign language" tradition, as was mentioned earlier, will tend to discard any preoccupation with the study of language as an academic endeavor. The modern "linguistic" perspective will not readily take its theories into an inclusion of factors beyond the structure or grammars of languages. Between these two points of interest lies a great distance and many observations of particular relevance to bilingualism.

In all fairness, one should not fail to mention here current linguistic developments that could be seen as an attempt to bridge the existing gap. Such would be the "sociolinguistics" trend, which in its various manifestations constitutes an area in need of discussion and, like the other terms employed here thus far, is also in need of clarification. Its fruits and limitations form, perhaps, the most important findings available for teachers of United States Hispanic bilinguals, and other language teachers as well.

Yet, before entering such a discussion, we must return to the initial proposition of outlining the basic linguistic preparation necessary for the type of teacher in question here. A capacity to absorb further knowledge should generate from the setting of such a foundation.

If only what may be called "descriptive" linguistic analysis were widely integrated in the curriculum of "bilingual teachers" and "teachers for bilinguals," one could immediately foresee the setting of a promising base. This linguistic approach, which shows how words are formed and articulated utilizing a universally established set of terms and methods is indeed an indispensable background. It can constitute a wide awakening to one's intuitive knowledge of language.[8]

It may appear simplistic to argue here for such elementary instruction. Nonetheless, as a basic foundation, it could prepare one to grasp at most of the "applied linguistic" and "contrastive linguistic" developments still in progress today. Certainly, it would even make these terms comprehensible. The broad field of pedagogically "applied" research which seeks to establish how to teach foreign sound reproductions, how phonological features vary from one language or dialect to another, what sounds of the language constitute units of meaning, and many other features, are fruits of the descriptive approach. On a "contrastive" level, the same knowledge, when applied to various languages or dialects at once, can serve to establish hierarchies of learning difficulties which facilitate the selection of problems to teach.

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[8] We refer here particularly to the case of phonology and phonetics. It is indeed reassuring to observe the dramatic process of conceptualizing something intuitively known which takes place when sound production and distinction are understood by someone for the first time.

These basics are taught, but seldom with any frequency or consistency. A quick glance at the texts where Spanish and English or just contemporary Spanish descriptive linguistics can be found will attest to this assertion.[9] Thus, while the information discussed here is rather elementary, few people in the language teaching field actually handle it. The few who do, as can be ascertained by a look at any random sample of university catalogues, do not project its use into larger more comprehensive areas, such as the study of different dialects. Very few courses in Spanish dialectology can be found in United States universities even today.

Until these rudimentary concepts are assimilated into the linguistics field on a grand scale, the people concerned with the bilingual phenomenon will continue to be absent from the production of studies, reflections, and general linguistic research. Until then, the very word "linguistics" will continue to sound mystifying, obscure, and unreachable to many people. In the meantime, the few who are familiar with this will have many avenues open for their studies to be published, even if they do not necessarily shed light on the United States Hispanic bilingual phenomenon as we have defined it.

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[9] Notice that John B. Dalbor's Spanish Pronunciation (New York: Holt, Rinehart & Winston, 1969); Robert P. Stockwell, J. Donald Bowen and John W. Martin's The Grammatical Structure of English and Spanish (Chicago: The University of Chicago Press, 1965); and Stockwell and Bowen's The Sounds of English and Spanish (Chicago: The University of Chicago Press, 1965) continue to be the texts most available for consumption in U.S. universities at an introductory level.

Thus, while we have argued for an understanding of applied descriptive linguistics as a useful tool, we must also stress its general limitations. Since applied linguistics has largely been utilized for the teaching of Spanish or English as a second language, it assumes the learner knows nothing or, in the case of Hispanic bilinguals, that the language he or she knows must be remedied, changed, regenerated, or liquidated. So, applied linguistics has tended to preoccupy itself with a "standard" or a "model" dialect to be taught. One can easily gather from this that the study of linguistic characteristics and needs of bilinguals would not fare well under this type of perspective.

An interesting development in meeting the educational needs of bilinguals can be seen in the great amount of studies being done and published under the rubric of "bilingualism" which really belong to the area of teaching Spanish or English as a second language.[10] Very few people capable of applying the basic linguistic concepts we have been discussing suddenly find themselves under teaching and research demands and opportunities due to the great need created by the Hispanic bilingual phenomenon in America. Though the situation may seem ironical, it is rather dangerous since the Hispanic bilingual, as a speaker, will continue to be viewed as one whose verbal behavior is different from "standard" English or "standard" Spanish.

Applied linguistics, known as the teaching of Spanish or English as a second language, would have to develop in order to account for Hispanic bilingualism as we have defined it. Nonetheless, the basic tools of analysis utilized in applied linguistics continue to be a source of knowledge highly useful to language teachers. Undoubtedly, applied linguistics will benefit from the greater number of people, teachers in particular, who will need to understand linguistics. Newer trends, such as what is now called "sociolinguistics," might then attract a greater number of people capable of developing its content.

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[10] See, among the many available examples, Part III, "Language Contact," in Readings in Spanish-English Contrastive Linguistics, Rose Nash, ed. (Hato Rey, Puerto Rico: Inter-American University Press, 1973). See also "Ethnic Relations and Bilingual Education: Accounting for Contradictory Data," by Christina Bratt Paulston in Proceedings . . ., pp. 368-401, where immersion programs appear to be confused with bilingual programs.

We understand by this new trend the linguistic perspective which seeks to focus on linguistic diversity, particularly in speech. Furthermore, we view this conceptual framework as one that recognizes and seeks to account for the many social factors that affect all speakers and, consequently, their linguistic production. Thus while one finds many different users of the "sociolinguistic" rubric -- from the more linguistically oriented Labov to the more sociologically oriented Hymes and Fishman and a score of others, including descriptive linguistics specialists who seek to account for different dialects by integrating social categories within the dialects.[11]

The application of these views to the Spanish language of American Hispanics has resulted in some interesting questions, though little more than that. One of them has been the attempt to account for a United States Hispanic dialect which, while being a variant from a supposed standard dialect, is still quite legitimate and worthy of consideration instead of viewing the dialect as a deterioration or as an anarchic mixture of English and Spanish.[12] Other views will spring from the "communities of speech" categories proposed by Hymes or from the domains of speakers which Fishman employs.[13]

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[11] See, for example, *Fonología del español hablado en la ciudad de México: Ensayo de un método sociolingüístico* by Giorgio Perissinotto (México: El Colegio de México, 1975).

[12] See the posing of both views, the consideration of a U.S. Hispanic dialect by Gary Keller ("Psychological Stress Among Speakers of U.S. Vernacular Spanish," pp. 71-8, English section) and the concern for linguistic anarchism by Isabel and Miguel Sirgado ("La lengua en la educación bilingüe," pp. 63-8, Spanish section) in *Introduction to Bilingual Education*.

[13] For a basic exposure to each of these authors, see sections of *Foundations in Sociolinguistics* by Dell Hymes (Philadelphia: University of Pennsylvania Press, 1974) and *Bilingualism in the Barrio* by Joshua Fishman, Robert Cooper, Roxana Ma, *et al.* (Bloomington, Ind.: Indiana University Publications, 1971).

Thus, one sees promise from the new views, but with obvious limitations. The hope strives simply from the point of departure these premises have, which do away with the preoccupation with "standard" dialects and seek to find all the diversity the speakers project. Applied linguistics, therefore, recognizes the mutual relation between the body of language compiled in dictionaries and grammars and the language spoken and written constantly by its speakers as a reciprocal process where one affects the other and the second affects the first. This perspective also recognizes that to account for people's verbal or communicative behavior is an even more complex and complicated undertaking than to account for their grammar.[14]

The limitations of linguistics lie in the lack of historical perspective employed even by the "sociolinguistic" approach. By this we mean a capacity to understand the Hispanic linguistic behavior in America as a unique and particular phenomenon. Many of these "socially" oriented studies certainly shed light by extending the scope of linguistic analysis to show how sex, occupations, types of dwelling units, communities, small groups, and other categories affect linguistic behavior. Other linguists seek to bring parallels from other times and/or places which have encountered bilingual populations. Yet, the dramatically striking fact that the Hispanic population of the United States is resisting the patterns of assimilation through which all other migration waves have passed does not appear to be the point of departure from which these studies begin. And the reality that the Hispanic population resists assimilation by refusing to abandon its Spanish language and/or refusing to learn English, certainly has some unique implications.

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[14] An example of what we propose here would be Walt Wolfram's Sociolinguistic Aspects of Assimilation (Arlington, Va.: Center for Applied Linguistics, 1974), though it is a study of Puerto Rican English rather than Spanish. It is unfortunate that most of the researchers who handle the sociolinguistic approach do not focus on the Spanish but instead the English spoken in the communities they study. This situation may lead many to think the Spanish language is being absorbed, although such a view would clearly contradict the findings of some very recent studies such as La Pronunciación de los Puertorriqueños en Nueva York by Lucrecia Casiano Montañez (Colombia: Ediciones Tercer Mundo, 1975). See particularly p. 119.

The "socially" oriented views have not dealt with these concerns. Nor have they brought to light the Spanish geopolitical, hemispheric conditions which feed this capacity to resist the English language even when in the process the Spanish weakens or fails to show fluidity. Earlier we defined a "bilingual" partly as someone on whom the English language had been imposed. This view certainly asserts itself when viewing the Hispanic in America as someone who, in contrast with the majority of previous immigrants in this country, is sometimes disinclined to learn the English language.[15]

In this writer's opinion, the historical context of United States Hispanic people should be integrated into any attempt at analyzing their linguistic characteristics. If we truly are at a new frontier as far as the study of language is concerned, we must insure that linguistics grasps such basic elements as attitudes toward a language that is imposed on a cultural group. Or, put in different terms, we should ask what distinguishes the Hispanic population in the United States from all other prior groups of foreigners. The effect these considerations have on linguistic behavior would then become a major point of emphasis.

We can, therefore, propose a directional thrust in the scientific study of language and its application for the purpose of bridging the gap between the "foreign language" and the "linguistic" academic traditions and for providing a foundation for all language teachers. From this we can then hope that the sensitive and complex development constituted by United States Hispanic bilingualism can be studied with greater sensitivity and sophistication. This will entail the bridging of the many gaps currently found in the scopes of various related disciplines.

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[15] For a lucid discussion related to this issue, see "Hacia una interpretación sociohistórica de la emigración puertoriqueña," by Manuel Maldonado-Denis (Casa de las Américas, No. 94, February 1976, pp. 76-91).

Also, as a reaction to the Hispanic communities' perseverance in clinging to their Spanish, see the current HEW "clarification" of the bilingual policy which states that teaching in the native tongue is not required. (New York Times article written by Nancy Hicks, April 19, 1976.)

Bilingual teacher preparation, applied linguistics, Hispanic bilingualism, and bilingual education are linguistic products being widely discussed today. Their meaning, if they are to be of use to Hispanic people, must be placed in a pertinent context. The solution offered here seeks to establish that an analysis of United States Hispanic bilingualism from a linguistic perspective can make a significant impact on bilingualism but that it cannot avoid a concrete, fundamental understanding of the historical roots which have caused the bilingualism to exist.[16]

For Discussion

1. Define and contrast the following terms:

    a. Applied Linguistics
    b. Language
    c. Descriptive Linguistics
    d. Contrastive Linguistics
    e. Sociolinguistics
    f. Psycholinguistics

2. Distinguish between a "certified teacher" and a "qualified teacher." Can a certified teacher be an unqualified teacher? Can a teacher be qualified to teach but not certified? Explain.

3. Define the following terms:

    a. Standard English
    b. Nonstandard English
    c. Standard Spanish
    d. Nonstandard Spanish
    e. Dialectology

4. Does bilingual teacher preparation differ from conventional teacher preparation? Discuss.

Suggested Readings

Estarellas, Juan, *Psycholinguistics and the Teaching of Foreign Language* (Spain: Ediciones Anaya, 1971).

Haugen, Einar, and Bloomfield, Morton, *Language as a Human Problem* (New York: W.W. Norton & Co., 1973).

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[16] For a brilliant example of what we propose here see *Ideologies of Linguistic Relativity* by Ferruccio Rossi-Landi (The Hague: Mouton, 1973).

Nash, Rose, (ed.), Readings in Spanish-English Contrastive Linguistics (Hato Rey, Puerto Rico: Inter-American University Press, 1973).

Ortega, Luis, (ed.), Introduction to Bilingual Education (New York: Las Américas Publishing Company, 1975).

PART IV

CULTURAL PERSPECTIVES

Who Says I Have No Culture?

by

Phil Lampe, Ph.D.

The student of bilingual education soon realizes that an important component of bilingual education is the study of culture -- specifically the culture of the particular ethnic or racial group enrolled in a given bilingual education program. In this article, Dr. Lampe discusses the characteristics of culture and demonstrates that all ethnic groups have a culture.

Everyone has culture. Culture is the learned shared way of life of a group of people. It is an adaptive response to a given environment, and is based on, and results in, a particular view of reality. When a person is born he or she has no culture, but is capable of learning the way of life of any group of people in the world. The particular culture that is learned is that of the group of people among whom the child lives. This learning of culture is called the socialization process, and it continues, to some degree, throughout life.

The largest group of people who share a common culture is called a society. For man, society and culture always go together. We say for man, because some animals live in societies or groups (i.e., ants, bees, baboons, etc.) but no animal has culture. In this respect the difference between man and other animals is not a matter of degree. It is not just that man has more culture, or even a better culture. Man alone has culture; no other creature has it. The reason for this statement will become clear as we examine the characteristics of culture.

Characteristics of Culture

There are six characteristics of culture, and all must be present for culture to exist.

1. It is learned. This means that nothing that is innate or instinctive is per se a part of culture. Culture can, however, have an effect even on what is instinctive or innate. Breathing, for example, is not learned. Everyone breathes. Nevertheless, culture does affect the way we breathe. People can be divided into two categories, "chest breathers" and "belly breathers."

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A study found that in the United States men are generally belly breathers while women are usually chest breathers. The same study reported that in Japan both men and women were generally belly breathers, but as the Japanese became Americanized women were starting to become chest breathers.

If you are at at loss to explain how or why this should occur, just think of the importance of physical appearance to American women. Good looks are much more important for women than for men. At the same time remember the criteria for beauty currently held in this country. A large bust is considered desirable, and one way to achieve this is to breathe through the chest rather than the stomach. Thus there is a psychological motivation present, whether conscious or unconscious. There is also another important factor, namely clothing. Again for reasons of beauty, women are more likely than men to wear articles of clothing which reduce the size and hence restrict freedom of movement of the abdomen (i.e., girdles, etc.). Besides making the person appear slim, this practice tends to make it somewhat difficult to be a belly breather.

In addition to instinctive and/or innate qualities or capabilities, man is born with certain potentialities. The way these are developed, if indeed they are, depends upon culture. Einstein and Mozart almost certainly would not have been the great men they were if they had been born among a primitive paleolithic people. There is no way to estimate how many potential geniuses have been lost to mankind and are left undeveloped by their cultures.

In a sense, we can also view the emotions as potentialities. All people are capable of feeling anger, fear, happiness, etc., but it is culture which tells us what is funny, what is sad. This fact is generally not recognized, and therefore we tend to believe our emotions and what activates them are completely natural. The result is that when we come into contact with someone who does not react as we do (i.e., one that laughs at a movie that makes us cry), we conclude that the person is "sick" and has distorted and unnatural feelings.

2. It is shared. This means that if a person does something which is unique among members of society, such as eating Cheerios with knitting needles, although this would be learned rather than innate behavior, it is not part of culture. It is simply a personal idiosyncrasy.

In order to be an element of culture it must be shared by a number of members of society. This does not mean it must be shared by all members. In fact, can you think of anything at all that is shared by all Americans? I can't.

3. It is integrated. This means that all parts of culture must be consistent and fit together. At the very least they must not be in conflict. When conflicts between cultural elements do occur there is a "strain towards consistency" resulting in an accommodating change in one or both of the elements, or, in their elimination. One result of this is that it is not always possible to borrow desirable elements from other cultures (i.e., policemen in England do not normally carry pistols), and several years ago when three policemen were found shot to death all of the people were so shocked and incensed that everyone joined in the search for the killers. Eventually the killers were discovered and delivered to the authorities by other criminals. The murder of policemen in the United States does not elicit the same reaction. Most of us realize that it would not be feasible to take away the weapons from the policemen in the United States. Our history, traditions, laws, attitudes, and values are much different from those of England. Therefore this cultural element would not "fit" here.

4. It is cumulative. This means that a culture is not the result or product of any one generation of people. Rather, it is constantly being added to, with each generation beginning where the last one left off. There are three ways we can add to culture: discovery, invention, and diffusion (borrowing). Not only does a society rely on its own members to develop and expand its culture, but it also turns to other societies. Ralph Linton, a prominent anthropologist, estimated that approximately 90 per cent of every culture is borrowed from other societies. If he is correct, no more than 10 per cent of the American culture, of which we are so proud, is the result of American genius and inventiveness. We borrowed, for example, our language, religion, industry, form of government, most of our foods, clothing, shelter and forms of entertainment.

5. It is changing. This means that over time, culture becomes different. Some new elements are added while some old ones are modified or discontinued. The degree and speed of these changes varies among societies. Small, isolated, primitive societies tend to discourage and retard change as much as possible. The United States

is one society where changes are generally considered good and desirable. As a result, we have a very fast changing culture, so much so that the environment and way of life of children is different from what it was when their parents were young. Children learn to a certain degree different attitudes, values and behavior from those of their parents. This is one of the causes of the so-called "generation gap."

6. It is symbolic. This means that elements of culture have an arbitrary meaning. A chair, for example, is not just a chair but it is a kitchen chair or living room chair, etc. Sounds have meanings which are so arbitrary they may carry different meanings which not only differ from one society to another, but also within the same society: (i.e., the sound "C," see, sea, si).

It is because of this symbolic aspect that we do not eat our favorite foods when we dine out (i.e., corn flakes, peanut butter and jelly), or wear our most comfortable footwear (i.e., tennis shoes, to go to a formal dance), even though we are going to be on our feet all night. This is also the characteristic which causes a foreigner so many problems with a new culture. What is good or acceptable (because of the meaning given to the element of a culture) in his or her own country may be completely unacceptable in another.

If we have not left the animals behind on the other five characteristics we certainly have on this one. Based on our present knowledge of animals, it appears that none is capable of symboling. They are, however, as is man, capable of using signs (the principal difference between a sign and a symbol is that the former is not arbitrary but is often instinctive). It is this ability to use signs which allows animals to communicate. But their inability to symbol makes it impossible for them to have culture. Man is capable of using both signs and symbols.

Dichotomies of Culture

All of culture can be categorized as either material (artifact) or non-material (mentifact). It has been found that in general, the material elements of culture change more rapidly than the non-material, and when borrowed can more readily be integrated with the rest of culture. It is easier to change a style of cars than a religious belief.

Finally, we talk about ideal culture as opposed to real culture. By ideal culture is meant the general description of culture, usually based on desired goals, that a society propagates about itself. In the United States we say that we are a democratic country, which practices capitalism and are basically Christian. However, those of us who have lived in this country all our lives realize that this description is not completely accurate. We are not really democratic in the full sense of the word. The majority do not always rule, not even in a presidential election. Kennedy became President of the United States even though he lost the popular election, and many laws are unpopular with the majority of the citizens.

We also have to recognize that we are not a capitalistic country in the strict sense of the word. While it is true we are basically capitalistic, it is also true that we have a great deal of socialism. The same is true of our claim to be a Christian nation. Not only are there a lot of non-Christians, but many of those professing Christianity do not practice it. The corrected description of culture, based on an insider's knowledge of the way things really are, is what is called the real culture.

There is always a discrepancy between the real and the ideal culture. This is true of all countries, and it is necessary to be aware of the difference so that we do not succumb to the temptation of comparing our culture, as we who live here know it to be, with some other culture based on what we read about it. Such a comparison would be invalid because it would be comparing the real culture of one country with the ideal culture of another. Which is better, Wednesday or Blue? Valid comparisons can be made but these comparisons must contrast the same level of culture in both countries -- either the ideal culture, or the real culture.

Practical Application

We cannot understand a country or a people unless we know and understand their culture. Not only is this true of cultures but also of subcultures (a cultural variation based on or resulting from a limited culture which is part of a larger culture). In a culturally heterogeneous country such as the United States it is necessary to have some knowledge and appreciation of the diverse subcultures which are shaping their members in various ways. Teachers, or other professionals who are going to deal with large segments of the population, must realize there are many group differences between ethnic groups such as Blacks, Mexican Americans, Indians and Anglos. At the same time it must be realized that these differences are not biological in nature but rather cultural. Simply stated, people are different because they learn to be different. And different is not necessarily bad.

For Discussion

1. Define the following terms:

    a. Socialization process
    b. Culture
    c. Subculture
    d. Society
    e. Innate

2. Discuss the six characteristics of culture.

3. Is it important for school teachers to be familiar with cultural characteristics?

4. Ask four school teachers to (a) define culture, (b) give their opinions of the relationship between a child's culture and learning. Then, ask these same teachers to express their views on the relationship between socioeconomic class and learning.

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The Chicano Family and the Illusive Bicultural Dimension

by

John W. Hollomon, Ph.D.

The author, in seeking to deal with the bicultural dimension of the Chicano family in the Southwest, emphasizes that a child's growth in this region is a phenomenon of contrasts, and that the family constellations in this region are cross-cultural realities in their own right. The essay proceeds to elaborate on Chicano family conditions from the perspectives of being alive and bicultural.

The Southwest is a region of contrasts, of the old, the modern, the new. Its population consists of diverse cultural and socioeconomic groups. Its physical environment (buildings, museums, and historical landmarks) and its climate are phenomena of contrasts. Child rearing practices -- the socialization of children from childhood to adulthood -- are also phenomena of contrasts. The Southwest's family constellations can be contrasted with the single parent, the nuclear family, the legally unmarried, and the extended families, with all their ramifications, nuances and shades of difference.

The Chicano family is alive in the Southwest. It is the illusive bicultural dimension of the family constellation that is little understood. The cultural, societal, and personality-need-dispositions of the Chicano family have not yet been clearly identified and defined. The bicultural aspects of the family constellations surely affect child rearing practices and family grouping in this region. The emphasis on bilingualism, cultural pluralism, and the dignity in being socio-culturally different -- even within the melting pot and on the fringes of the melting pot -- all combine to influence the bicultural dimension of the family.

The vicissitudes of the social and physical environment, and the cultural integrations of the children within their social groups, are the forces that combine to socialize Chicano children of the Southwest in a bicultural climate. Although illusive, the bicultural dimension of family constellations in this region can hardly be viewed except from a cross-cultural perspective. The Chicano child's growth in the Southwest is a phenomenon of contrasts among the various elements and variables which constitute the totality of his actions in the physical and social environment. In short, the Chicano family constellations in the Southwest are multicultural realities in their own right.

The Family is Alive

What we do know about the Chicano family in the Southwest is that it is alive. We know that early childhood education, in all of its ramifications, has had a limited effect on the bicultural dimension of the family constellations. The complexity of this dimension cannot be reduced to formulas. The bond between a child and his family is qualitatively different from any other child care arrangement. No one child care arrangement, and no one type of child care can have the same impact upon the child as his family. The core of the child's life is his home-family conditions. Other child care arrangements, no matter how good, are peripheral to his growth. However, getting parents involved in the education of their young children is a tricky business, because each kind of involvement has its own unique pitfalls. Education has dictated, and parents have believed, that school is where learning happens, that teachers know best. Such a belief has caused parents to bring their children to the school door and leave the care and education of their children to the caregiver or teacher. In addition, among many other things, we know that educators of young Chicano children must learn from mothers where to start; what bothers the mother, what she wants to learn (Stein & Smith, 1973). What goes on at home between the parent-family and the children -- what the family does for and with the child at home -- is a source of information which must be taken into account by the child caring and educational settings which care for the child while he is away from home (Mead, 1970).

One of the problems of many families is that of rising expectations. Economic and technological progress are wooing many affluent Chicano families to suburbia, whereas poverty and loss of hope are forcing others to live in either quiet or overt desperation. For some families, disappointment has followed disappointment. Discovery upon discovery and invention after invention have neither lessened the toil of those who most need respite, nor brought plenty to the poor. While some families get an infinitely better and easier living, others find it hard to earn a living at all. The promised land flies before many families like a mirage (George, 1942). The economic progress experienced by a few families in nowise improves the conditions of many poor families.

Consequently, the great enigma of the Southwestern Chicano family constellations is the phenomenon of progress and poverty. From it comes the clouds that overhang the future of the most progressive and self-reliant families. It makes sharper the contrast between the family of have and the family of want. Therefore, economic progress for many families in this region is not real and cannot be permanent. The condemnation of a family to poverty is to make it restive; and to force a family to live under conditions of most glaring social inequality and economic inequity in a country in which men are theoretically equal is to stand the apex of a pyramid on its foundations, and every new story hastens the final catastrophe.

The deck is stacked against the poor Chicano family in the Southwest no less than it is stacked against the poor families throughout the country. Poor families lack choices and alternatives. Many, who have so much to lose, thoroughly believe that people in authority can do anything they want to poor people. They believe this because the idea of being poor and having the protection of the law is not within their existential experiences. Their inability to do political battle and their unwillingness to take real risks characterize their existential conditions. Those who try to utilize their options understand that if they succeed they will threaten the power of those who control the system. Their status cannot be upgraded substantially without causing the House of Have to surrender some of its economic, political, and social status to the House of Want. The House of Have is unwilling to make or even risk making what it deems to be an unfair sacrifice (Kohl, 1972).

The community structures, for example, give differential advantage to the more affluent families and their children. The amount of social mobility is strictly regulated by the existing patterns of the social structure. Although there have been changes within the region, and such changes have all made a difference, they have not significantly altered the structural features of the community. The poor family is analogous to a room in which the furniture is occasionally rearranged, or even redecorated, but its structural features remain the same. The more it changes, the more it remains the same.

The Illusive Bicultural Dimension

However, the illusive bicultural dimension of the Chicano family constellations remains hidden within the uniqueness of individual families and across family groupings, as these relate to their cultural mix, ethnic compositions, the ethos, values, social norms, and personality-need-dispositions inherent in the diverse family groups. We do not know what the bicultural dimension of Chicano child rearing practices are in a region of contradictory values, social norms, and personal needs. We know neither the points of congruence across these dimensions nor their points of incongruence. We do not know the extent to which the needs of the various family constellations are ignored or satisfied; nor do we know how each family constellation influences the socialization process and inducts its children into adulthood. All of these and related kinds of facts remain illusive.

Among the illusive dimension of bicultural parenting are a variety of issues that need to be addressed. These include the conditions affecting birth and infancy; how parents view the nature of both childhood and parenthood; the mechanisms of social control; the nature of the child's learning experiences in the home community; the characteristics and focus of education for the young child; the nature of children's needs and how they are satisfied or unfulfilled; the nature of children's play and the needs it satisfies; the human component of the children's households; child caring practices; the linguistic input and output in family groupings; family defense mechanisms; cultural effect -- its formal, informal, and technical integrations; cultural values that are unquestioned among family groups and across family groupings; and the like.

In addition, we need to know the patterns of interaction across family constellations and across cultural groupings, as these relate to patterns of association, subsistence, learning, bisexuality, the uses of space and time, and resource materials. We need to know the family's expectations for and from its children. We need to know the extent to which cultural norms are flexible within families and across cultural groups, such as the extent to which deep emotions are associated with violations of social norms; the extent to which boundaries of children's behaviors are clearly marked -- even the permissible deviations; the extent to which anxiety or extreme discomfort is manifested when a child breaks the unwritten or unstated rules of etiquette;

the extent, and under what conditions, that feelings (emotions) are suppressed when they tend to interfere with effective functioning; the measures of correctness (or rightness) parents resort to when all else fails; the conditions under which a formal matter at one time becomes an informal matter later; the conditions under which something viewed technically at one time becomes formal or informal, at another time; the differences extant in regard to social norms between one cultural group and another; the extent to which a cultural norm is flexible or comparatively unchangeable; how members of the family are ordered (i.e., in accordance with age, prestige, respect, status, deference); the ordering of situations (i.e., depending on time, place, context); the ordering of station (i.e., rank, title, position); the criteria used for basic patterns of selection (i.e., among objects, events, situations for whatever purposes); the sets of values that are most highly prized; and the like (Hall, 1969).

Consequently, if we knew the driving forces motivating Chicano family behavior, not only would we better understand the issues but we could also make reasonable assumptions about how a family is likely to act under changed circumstances. To paraphrase Maugham (1944), the bicultural issues reflect more than the ethnic and cultural patterns of the Chicano family; the issues reflect more than the concept of family itself; they also reflect, to name a few, the regions in which the parents were born and reared; the communities in which the children were born, as well as those in which they grow up; the behavior patterns the parents have grown accustomed to; their interactional-transactional patterns of behavior; the survival and coping needs of the family group; how the role of parenthood is viewed and valued; the hopes for and expectations from children. In addition, the issues reflect the apartment or house in the urban or rural setting in which the parents learned to walk, the games they played as children, the old wives' tales they overheard; the food they ate, the schools they attended, the sports they followed, the poems and stories they heard and read, and the God they believed in. All of these, and more, reflect the illusive bicultural dimension of the Chicano family constellations.

Dealing With the Bicultural Dimension

If one is to deal effectively with the issues in the bicultural dimension, once established, one must pose particular but impertinent questions and seek relevant but pertinent responses. One can take one's lead from Woodrow Wilson (1896). Again the technique of paraphrasing is useful. In dealing with the issues, one is dealing with the role of parents; in discussing the bicultural dimension of the Chicano family, one is seeking to point out what motivating forces, what courses of action, what manner of caring for children parents have adopted. One can neither tell the story nor conceive the issues until one knows how Chicano parents perceive their role. There appears to be no better way of determining a parent's role than by asking impertinent questions about all the issues.

We must know, if anything, what the parents revere; what causes their laughter and their cries. We need to know in what tones they speak of love and affection within their family circle; with what grace the children are expected to obey their superiors in station. We need to know how they esteem parenthood, the possession of property, and what they deem privilege. We also need to know not only how but why they celebrate special days and holidays and when and why they are prone to resist oppression. We need to first investigate these issues before we can comprehend them.

All of these issues have cultural overtones, and thereby can be viewed from a cultural perspective. In Seelye's (1970) position on performance objectives for teaching cultural concepts, he stresses that a culture is an interrelated system of patterns which are maintained because they work. That is, they relate to each other in a way which enables the society to achieve its needs. Viewed from an anthropological perspective, culture has for a long time stood for the way of life of a people, for the sum of their learned behavior patterns, attitudes, and material things (Hall, 1969). Each of these aspects of culture conveys its own messages, implies its own value systems, and each is saturated with both emotion and intelligence.

In dealing with culture, one deals with a humanitarian discipline, the science of man. In dealing with family behavior, one needs to recognize the totality of its three components. According to de Lissovoy (1974), these components are _personality_ (with its individual and idiographic characteristics), _society_ -- the totality of interacting personalities (with its institutional roles and expectations or nomothetic characteristics), and _culture_ (with its characteristic ethos) -- the totality of the meanings, values and norms possessed by the interacting persons and the manner in which processes and institutions objectify, socialize and convey these meanings (Getzels, 1967; Sorokin, 1947).

In LeVine's (1973) speculative analysis of a cross-cultural view of parental goals, he suggests: (a) that culture no less than biology contributes to the presumptive basis of parenthood, i.e., the ways in which parents perceive the task of rearing children, (b) that these ways are rational in that they contain information about environmental contingencies previously experienced by the population and assimilated into its cultural tradition, (c) that this information concerns not only features of the environment that are most salient to the health and welfare of the child but also appropriate responses to them, (d) that a parent who conforms to certain customary prescriptions may be unaware of their past or present efficacy, and may view them as religiously or ethically ordained, and (e) that this adaptive component concealed in child rearing customs must be clarified in order to understand the constraints within which other cultural values operate. Hall (1969) agrees "that not only is culture imposed upon man but it is man in a greatly expanded sense." (p. 166.) Hall also considers culture to be the link between human beings and the means they have of interacting with each other.

It is assumed that Chicano parents have the following as universal goals vis-a-vis their children:

> (1) The physical survival and health of the child, including (implicitly) the normal development of his reproductive capacity during puberty; (2) The development of the child's behavioral capacity for economic self-maintenance in maturity; (3) The development of the child's behavioral capacities for maximizing other cultural values -- e.g., morality, prestige, wealth, religious piety, intellectual achievement, personal satisfaction, self-realization -- as formulated and symbolically elaborated in culturally distinctive beliefs, norms, and ideologies. (LeVine, 1974, p. 230.)

Therefore, if one is to approach the bicultural issues of the Chicano family from a humanistic perspective, then one must recognize and develop one's own tools for investigation. Culture is a humanistic discipline because it studies what is constitutive of man, and how man differs because of his environment (Beaujour & Ehrmann, 1967). The study of the value systems of Chicano families in the Southwest can be effectively pursued only from a cross-cultural perspective, which allows the investigator to study family constellations and the value systems of family groups in the humblest of contexts. The combined methods which have been developed by anthropologists, psychologists, and sociologists, to decode social messages and grasp the cultural meaning embedded in ordinary communication systems sharpen the tools which can be applied to the study of the related issues.

Concluding Statement

The Chicano family is alive in the Southwest. However, the illusive bicultural dimension includes pertinent issues that need to be investigated in light of cultural ties. The development of a child in any cultural group is inextricably tied to the roles the family plays in relation to the values and norms inherent in the solidarity of the social group to which the child belongs. In dealing with the issues, we need to recognize the totality of their components. Although we may study each of the issues separately, only in their inextricable unity can the bicultural dimension of the Chicano family be understood. Obviously, each family constellation contains a set of inherent values in itself. Values presuppose a norm of conduct with reference to its realization or rejection in any family structure, be it the value of interaction, territoriality, learning, defense, or exploration. Each family constellation has its norms -- whether formal, informal, or technical -- which necessarily imply a meaning and a positive or negative value. That is, each family group is a point of view upon the universe, and the messages it conveys are determined by the constraints within its cultural systems. We are not certain of the value structures inherent in the bicultural dimension of the Chicano family, simply because they have not been systematically studied.

However, any investigator who decides to systematically study this dimension must be aware that the increasing population growth, with its cultural diversity of the family constellations in the Southwest, presents a picture of contradictory values.

> Some glaring or obscure contradictions are present in any system of meanings, be it

> mathematics or religion, because any system is an incessant process of development or change. Discoveries of new relationships and emergence of new implications are inherent in the dynamic properties of systems and are related, unrelated or contradictory to the old counterparts of the system. Unintegrated and contradictory parts of the total ideological culture are derived also from the unintegrated and contradictory relationship between the various systems and meanings which man possesses. (de Lissovoy, 1974, p. 89.)

For example, one can study how the Chicano family exploits its material resources as a system of defense from the perspectives of its ethnic and cultural mix. That is, one can study the ways materials are used for peaceful ends, which may contradict the ways of using them to ward off both dangers in nature and within the person. One can also study how a family's association with other ethnic and cultural groups in time of peace becomes its enemies, objects of defense, in time of conflict.

As these contradictions apply to the bicultural dimension of the Chicano family in the Southwest, the essential task of the investigator is to discover the various roles parents play in cross-cultural perspective and relate them to all levels of parenting practices; and then, discover their points of integration, of ordering and selecting priorities, and their points of congruence and incongruence. The results should provide new insights into the illusive bicultural dimension of the Chicano constellation.

For Discussion

1. Throughout this article, the author refers to the "illusive bicultural dimension of the Chicano family constellations." What is your definition of this term?

2. What is Seelye's definition of "culture?"

3. List ten things which you value most in this world. Do values differ from person to person? Do all cultural groups share the same values? Do values differ from family to family?

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Machismo

by

Guadalupe Quintanilla, M.A.

Many Mexican Americans are being asked to define the term machismo. Though most Mexican Americans realize that machismo has both positive and negative connotations, many Mexican Americans probably are surprised that so many non-Spanish-speakers seem so interested in the term.

Invariably, at any time or at any place where the Mexican American culture is being discussed, the term *machismo* will emerge. At any gathering, workshop, or curriculum development session in which bilingual, bicultural issues are being debated the term will definitely be discussed. What does it mean? The term does not even appear in dictionaries of common usage, but it is a widely known and a commonly used term. How does one define it?

Especially in contemporary circles, the term *machismo* brings to mind, for many people, visions of a man who is aggressive (in a negative way), dominating, and even ruthless. It is not surprising to see newspaper headlines reading "Mexican Youth in Display of *Machismo* Kills Friend." Some sociologists, psychologists, and educators have explained the non-participation of Mexican American women in different facets of society by attributing the phenomenon to *machismo*. Still others expect the Mexican American male to demonstrate a great deal of *machismo* by bragging about his conquests.[1] *Machismo*, in the opinion of many, is also supposed to be displayed by regularly hitting a woman, by spending the paycheck, paying for everyone's drink, and by refusing to do "womanly things such as dishwashing, cooking, diaper-changing, or minding the children." [2]

Traditionally, however, the term *machismo* in Spanish-speaking countries implied positive characteristics; he who displayed it was simply a man, a man ready to face responsibilities and danger on behalf of family, friends, and country. Throughout history the heroic deeds of El Cid, of Don Quixote, of the Mexican revolutionaries and of the Mexican American strikers were supposedly motivated by *machismo*. In its basic sense, according to many people, to be a *macho* is to know how to be a responsible individual who is not easily dissuaded from following a predetermined route.

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[1] Nathaniel Wagner and Morsha Haug, *Chicanos: Social and Psychological Perspectives* (St. Louis: The C.V. Mosby Company, 1971).

[2] *Ibid.*

Machismo is also displayed constantly by the Latin man in the form of romantic aggressiveness towards women.[3] If this is so, then Don Juan Tenorio is the prototype of this facet of *machismo*, and Don Juan Tenorio is admired and imitated by many men of different cultures.

Besides its negative and positive connotations, *machismo* implies to many a strong sense of dignity, integrity and pride; dignity to do what is considered right; integrity to "*cumplir con la palabra dada*"(fulfill promises); and pride to accept life's designs in the best possible way. One could go on and on as to the two sides of the coin of *machismo*. Obviously, there is not an easy answer to the questions, "What is *machismo*?" "How does one define it?" As for definitions, the following emerged repeatedly from a questionnaire given to 42 university students, and 38 community people of different socioeconomic and cultural backgrounds, whose ages ranged from 16 to 74:

(1) An exaggerated male ego;

(2) An impulsive feeling to do what is considered "right" for a man to do.

As to what *machismo* is, the duality of opinions can best be expressed by an old traditional stanza:

En este mundo traidor
(In this treacherous world)

nada es verdad ni mentira
(nothing is the truth, nothing is a lie)

todo es según el color
(everything is according to the shade)

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[3] *Reflejos del Barrio*, TV presentation by Benjamín Canales, KPRC-TV, Houston, Texas.

del cristal conque se mira.
(of the crystal through which one views life.)

For Discussion

1. Is the phenomenon of *machismo* present in the Anglo-American culture?
2. What is your personal definition of *machismo*?
3. Ask a male and a female Mexican American to tell you how they feel about *machismo*.

Suggested Readings

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Segunda Colección de Dichos Mexicanos

by

Octavio A. Ballesteros, Ed.D.*

Many Spanish language authorities agree that the study of proverbs is an effective way of studying and understanding the language and culture of a people. More than seventy Mexican American proverbs are included in this article. Proverbs can be used to teach students the beauty and validity of their home language and culture; because most Mexican American youths want to learn more about their culture, teachers will find proverbs an invaluable curriculum aid.

A few days after I had completed my compilation of Mexican American proverbs which I entitled *Dichos Mexicanos*, I decided to go shopping in downtown San Antonio, Texas. It was a beautiful November day and the warm sun was shining brightly. Now, everyone who has ever been shopping in downtown San Antonio undoubtedly will agree that the corner of Houston Street and St. Mary's Street is the heart of the city's center. On this busy corner I saw a newspaper vendor who was using a novel method of getting the attention of prospective newspaper buyers. He was quoting Mexican proverbs as he went about the business of selling his papers. The vendor was very successful in attracting the attention of the many Spanish-speaking passers-by.

The older Mexican Americans seemed especially amused by the vendor's clever gimmick; many of them would smile, stop, and buy a newspaper. I can still hear the proverb which the newsman shouted crisply on that peaceful day, "*Todo cabe en el jarrito sabiendolo acomodar.*" Upon hearing this proverb, I immediately reached for my pencil and jotted the *dicho* on a small piece of paper. I had never heard that proverb. I had just completed a compilation of Mexican American *dichos* but the vendor's proverb was new to me. The vendor had an unusual Spanish accent. He seemed to be speaking the Cuban dialect. Perhaps the vendor was a Cuban refugee who had heard about the wonderful San Antonio climate. But of course it didn't matter

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*The author is grateful to Mrs. María Barrera Gonzales, Harlingen, Texas, and Simón Raul González, San Antonio, Texas, for their assistance in the compilation of the proverbs in this article.

page 112 blank.

if the man was a Cuban; I could still include the proverb in my collection of Mexican proverbs; after all, many of the proverbs popular in Mexico and Cuba originally came from Spain. Nevertheless, I would have to ascertain whether the vendor's proverb was known by Mexican Americans in San Antonio. If the *dicho* was known by San Antonians, I would include it in my second collection of proverbs.

In the days that followed, an unanticipated but welcome thing began to occur. Some of the people who had helped me compile my first collection of proverbs continued to mail me new proverbs which they were frequently hearing Mexican Americans use in their daily conversations.

It wasn't long before I, too, had the "*dicho* bug." The *dicho* bug is hard to define. The simplest way to describe it is by saying that once you begin collecting proverbs, it is difficult to stop gathering them because you become very conscious of proverbs, and whenever you hear them used in Spanish language conversations, they are as easy to recognize as the gong of a huge steel bell.

Well, my friends and I seem to have been well bitten by the *dicho* bug because below are listed some of the Mexican proverbs which we have compiled in the last few months. As in the first proverb collection, the proverbs in this second collection have been categorized into five groups: (1) proverbs about animals, (2) proverbs that advise, (3) philosophical proverbs, (4) humorous proverbs, and (5) religious proverbs.

At the writing of this article, the *dichos* are still coming in. There's really no telling where it will all end.

Dichos de Animales

El que con lobos se junta, aullar se enseña.
(He who associates with wolves learns to howl like a wolf.)

El que no quiere ruido que no crie marranos.
(He who does not like noise should not raise pigs.)

Pa' los toros de Jaral, los caballos de allá mismo.
(When using bulls from Jaral, use horses from Jaral, also.)

Peso en mano, chivo afuera.
(The goat is yours if you have the money.)

Vale más correr gallina que morir gallo.
(It's better to be a running hen than a dead rooster.)

Viendo caballo ensillado se les ofrece viaje.
(The man who sees a saddled horse often decides he needs to take a trip.)

Dichos Consejeros

Bonito lejos y feo cerquita.
(Some things look attractive at a distance but not so attractive when close at hand.)

Como te ven te tratan.
(People treat you as they perceive you.)

Cuando haces bien, nadie lo toma en cuenta, pero cuando haces mal, todo el mundo lo sabe.
(When you do a good deed no one notices, but when you commit a bad deed, everyone hears about it.)

Cuando unos brazos te desprecían, otros te estan esperando.
(When one pair of arms scorns you, another pair of arms is waiting for you.)

Das consejo y te quedas sin el.
(People do not follow their own advice.)

El negocio es una cosa y la amistad otra.
(Business is one thing and friendship is another.)

El que de prestado se viste, en la calle lo desvisten.
(The person who wears borrowed clothes often loses what he wears. Or, a borrower and his borrowed money are soon parted.)

El que no arroja no gana.
(He who does not take a chance does not gain, or, nothing ventured, nothing gained.)

El valiente vive hasta que el cobarde quiera.
(The brave man lives only as long as the coward allows him.)

En donde manda capitán no gobierna marinero.
(A sailor cannot govern in the captain's area of responsibility.)

La ambición rompe riquezas.
(The ambitious person has been known to lose his fortune.)

La que de negro se viste a su belleza se atiene.
(She who dresses in black insures her appearance.)

Los años no pasan en balde.
(The years do not pass in vain.)

Mañana es hoy.
(Tomorrow is today.)

Más vale malo por conocido que bueno por conocer.
(The bad qualities of a friend are worth more than the good qualities of a stranger.)

Mucho ayuda el que no estorba.
(The person who does not disturb is of great assistance.)

Nunca falta un roto para un descocido.
(Something torn can always be found for something unsewed, or, birds of a feather flock together.)

Peor es nada.
(Worse is nothing.)

Quien canta, sus penas espanta.
(He who sings drives his sorrows away.)

Quien tiene buen vecino tiene buen amigo.
(A good neighbor is a good friend.)

Solamente se necesita una chispa para comenzar un incendio.
(Only a spark is needed to start a conflagration.)

Un ojo al gato y otro al garabato.
(Keep one eye on the thief and the other on his hook.)

Dichos Filosóficos

Después de la tormenta viene la calma.
(After the storm comes the calm.)

Dinero atrae dinero.
(Money attracts money.)

El que por su gusto muere, la muerte le sabe.
(The person who desires to die can taste death.)

La mentira dura mientras que la verdad llega.
(A lie prevails until the truth arrives.)

La verdad no peca, nomás incomoda.
(The truth should not offend, it should only inconvenience.)

Lo prometido es deuda.
(A promise is a debt.)

Media caída vergüenza perdida.
(Half a fall causes a person to lose some of his pride.)

Nada es imposible.
(Nothing is impossible.)

No dan, no quiten.
(He who does not contribute should not take.)

No hay mal que dure cien años ni enfermo que lo aguante.
(There isn't a sickness that lasts one hundred years nor a sick person who can endure it.)

No hay peor lucha que la que no se hace.
(There is no worse struggle than the one that is never undertaken.)

No hay "pero" que valga.
(The word "but" is worthless, or, there isn't a "but" in the world that is valid.)

Ojos vemos, corazones no sabemos.
(You can see a man's eyes but you cannot see his heart.)

Para que andar por veredas habiendo camino real.
(Why walk down paths when there is such a royal road. Or, why take a crooked path when there is a straight road to follow.)

Pase lo que pase la vida sigue su curso.
(Regardless of what happens, life will continue.)

Pedir limosna para hacer caridad.
(It is proper to beg for charitable purposes.)

Querer es poder.
(To attempt is to succeed.)

Que será será.
(What will be will be.)

Sobre el muerto las coronas.
(Wreaths are for the dead.)

Todo cabe en el jarrito sabiéndolo acomodar.
(Everything will fit in the jug if you know how to accommodate things.)

Dichos Humorísticos

A la mujer ni todo el amor ni todo el dinero.
(Give a woman neither all your love nor all your money.)

A ver si como roncan, duermen.
(Let us see if they snore the way they sleep. Or, let us see if they can fulfill their promises.)

Donde lloran esta el muerto.
(Where people are crying is where you will find the corpse. Or, the noise is the source of activity.)

El envidioso nunca chulea, solamente traga.
(The envious person never compliments, he only swallows.)

El hambre los tumba y la vanidad los levanta.
(Hunger brings a man down but pride helps him to rise.)

El muerto al pozo y el vivo al negocio.
(The dead man is put in the grave and the live man goes about his business.)

El muerto y el arrimado al los tres días apestan.
(A dead man and an uninvited house guest begin to smell after three days.)

El sordo no oye pero compone.
(The deaf person can't hear but he can fabricate.)

La ambición rompe el saco.
(Ambition will tear your coat.)

Ladrón que roba ladrón, tiene cien años de perdón.
(A thief who steals from a thief is pardoned for one hundred years.)

Los niños y los borrachos siempre dicen la verdad.
(Children and drunken people always tell the truth.)

No hay borracho que coma lumbre.
(There isn't a drunk who is drunk enough to eat fire.)

No preguntes quien es el muerto, nomás sigue la carroza.
(Do not ask the name of the deceased, simply follow the hearse.)

No tiene la culpa el indio sino el que lo hizo compadre.
(The Indian is not to blame -- blame the man who made him your son's godfather. Or, do not place the blame on another when you are to blame.)

Para subir al cielo, se necesita una escalera grande y una chiquita.
(To go to heaven, you need one large ladder and one small one.)

Si no compran, no manoseen.
(Do not touch if you are not going to buy.)

Dichos Religiosos

A la mejor cabeza se le mete el diablo.
(No one is immune from the devil's temptation.)

Ayúdate que Dios te ayudará.
(Help yourself and God also will help you. Or, God helps he who helps himself.)

Dios le da pañuelos al que no tiene nariz.
(God provides a handkerchief to the person without a nose, or, God often provides help to the person who doesn't need it.)

Dios los cría y el diablo los junta.
(God brings them into the world and the devil collects them. Or, God brings us into the world and the devil influences us.)

El diablo nunca descansa.
(The devil never rests.)

El diablo siempre anda suelto.
(The devil is always on the loose.)

El que esté libre de culpa que tire la primere piedra.
(He who is free from fault should throw the first stone.)

La gloria y el infierno estan aquí en la tierra.
(Heaven and hell are here on earth.)

Para entrar al cielo, tienes que ser como un niño.
(To enter heaven, you must be like a child.)

For Discussion

1. Compare Mexican American proverbs with Anglo American proverbs. How are the proverbs similar? How do they differ?

2. How can Mexican American proverbs be used by teachers of Spanish-speaking students?

3. List the three proverbs in this collection which most appealed to you.

Suggested Readings

Acuña, Rudolph, *The Story of the Mexican Americans* (New York: American Book Company, 1969).

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El México-Americano: Tres Poesías

by

Alfredo G. Canales, M.Ed.

Poetry has always been an effective way to convey a message to a reader. The Mexican American's unique culture makes him particularly receptive to poetic messages. The following three poems should prove meaningful to the Spanish-speaking reader. For the benefit of those readers who do not read Spanish, the editor has translated Alfredo G. Canales' poems into English. It should be noted that the author has written these three poems from the perspective of being a Mexican American and an educator.

RAZA DE COBRE

Bajo el cielo de Texas y el influjo de la luna
hallarás seguridad, porque aún es tu cuna.
¡Bella raza de cobre y hierro firme,
levanta tu cara morena y seguidme!

¡Haz un lado tu tristeza de indio conquistado!
¡Olvida el dolor del mestizo al ser despreciado,
y cura la herida maternal al ser abortado!
¡Pero, lucha por tú bien y justicia,
para no ser mal pagado!

Tu historia, cultura y tu gente,
han sido la fuente de tu canción.
¡Canta tus derechos al viento,
y sabrás que Dios te escuchará!

¡Bella raza de cobre y hierro firme,
levanta tu cara morena y seguidme!
Bajo el cielo de Texas y el influjo de la luna,
hallarás seguridad porque aún es tu cuna!

SÚPLICA DE UN HIJO ABORTADO

¿Madre mía, por qué me abortaste?
¿Por qué me vendiste, por qué me dejaste?
¡Me desprecias, y me has olvidado,
siendo que aquí estoy, cerca de tu lado!

Mexicana eras cuando me desarrollaba,
no te conocí, ni supe por que lloraba.
¡Fue Santa Anna, tu verdugo, el que me vendió,
conozco a otros hijos tuyos que también los dió!

¡Vivo al norte de Río Bravo mi madre querida,
mi desprecias y asi engrandeces mi herida!
La culpa de eso no la puedo yo tener,
pues un nuevo ser tuve que aprender a ser.

Vivo en Arizona, California, Nuevo México, Texas,
vivo cerca de ti, no me reconoces, me dejas.
¡Llevo tu sangre mestiza y aquí me encontrarán!
¡Del suroeste de Estados Unidos no me sacarán!

Quizás mi padre fue el mentado Don Quijote,
mas sólo combatió molinos de papalote.
¡Prefiero pensar ser hijo de Sancho Panza,
pues soñaba en buena comida cuando iba de andanza!

Yo así, en tierra que fue tuya mis andanzas sueño,
Aunque todos saben, claro esta, que tengo otro dueño.
La que me recogió, al principio me trató con regaño,
pero me acogió tiernamente y no me hizo daño.

Ya al conocerla cariño de madrastra le he dado,
mas nunca reemplazará tu lugar, a mi lado.
¡El inglés hablo con ella, y el español se me olvida!
¡Ház algo por mi, madre . . . dame nueva vida!

Jamás se me olvida tu vestuario tricolor,
tus festejos, canciones, sonrisas de amor.
¡Haz algo por mi, madre . . . dame nueva vida!
¡Antes de que pierdas esta, mi alma partida!

YO SOY UN CHICANO

Yo soy un chicano, en Texas nacido
nací despreciado, y no bien querido,
hablo español, mixto con inglés,
Texas y México me desprecían, tal vez.

Mis antepasados, provincianos fueron,
cuando Santa Anna y ellos a Texas vendieron,
soy ciudadano abortado, ofendido,
mi vida es feliz, mi espíritu herido.

Mexicano no soy, pues aquí nací
pero mi cultura me recuerda allí,
y aunque tiene mucho de la mexicana,
es más propiamente cultura chicana.

Llevo la tristeza de indio conquistado
y el dolor del mestizo al ser despreciado.
También llevo la herida de ser abortado
y la discriminación al ser mal pagado.
y por eso digo que yo soy chicano.

THE COPPER RACE

Under the Texas sky and the influence of the moon
you will find security because this is still your
cradle.
Beautiful race of copper and hard iron,
lift your dark face and follow me!

Put aside your sadness of being a conquered Indian!
Forget the pain of being a scorned mestizo,
and heal your maternal wound of being aborted!
But fight for your benefits and justice,
so you will not be poorly paid---!

Your history, culture and your people,
Have been the source of your song.
Confess your rights to the wind,
and you will know that God will hear you!

Beautiful race of copper and hard iron,
lift your dark face and follow me!
Under the Texas sky and the influence of the moon,
you will find security because this is still your
cradle!

THE HUMBLE REQUEST OF AN ABORTED SON

Mother of mine, why have you aborted me?
Why did you sell me, why did you leave me?
You neglect me, and you have forgotten me,
being that I am here, close to your side!

Mexican you were when I was unfolding,
I did not know you, nor did I know why you cried.
It was Santa Anna, your cruel one, who sold me,
I know some of your other sons whom he also gave!

I live north of the Río Grande, my beloved mother,
you scorn me and thus you enlarge my wound!
The blame for that I cannot claim,
because a new person I had to become.

I live in Arizona, California, New Mexico and Texas,
I live near you, you do not remember me, you leave me.

I carry your mestizo blood and here you will find me!
From the Southwestern United States they cannot extract me!

Perhaps my father was the famous Don Quijote,
who singlehandedly fought the windmills.
I prefer to believe I am the son of Sancho Panza,
because he dreamed of good food during his wanderings!

I thus, in your former land, dream of wandering,
although everyone knows, clear it is, that I have another master.
The one that sheltered me, at first treated me sternly,
but she protected me tenderly and did not harm me.

Now that I know her, I love her like a stepmother,
Though she will never replace you, at my side.
I speak English to her, and I forget my Spanish!
Do something for me, Mother . . . give me a new life!

I will never forget your tricolored cloth,
your feasts, songs, and smiles of love.
Do something for me, Mother . . . give me new life!
Before you lose this, my divided soul!

I AM A CHICANO*

I am a Chicano, in Texas born
I was born neglected and not well-loved,
I speak Spanish, mixed with English,
Texas and Mexico both scorn me, perhaps.

My predecessors, were provincials,
when they and Santa Anna sold Texas,
I am an aborted citizen, offended,
my life is happy, my spirit wounded.

Mexican I am not, I was born here
but my culture reminds me of there,
and although it contains much of the Mexican,
it is more properly a Chicano culture.

I bear the sadness of a conquered Indian
and the pain of the mestizo who is scorned.
I also bear the wound of being aborted
and the discrimination of being poorly paid,
and for that reason I say I am a Chicano.

---

*The three poems were translated by Octavio A. Ballesteros.

For Discussion

1. Are some individuals, as well as ethnic groups, more receptive to poetry than are other individuals or ethnic groups? If you answered affirmatively, give some possible reasons for the differences in individual and group poetic receptivity.
2. As a reader, were you able to relate to some of the points made by the author in his three poems?
3. What is a Chicano?
4. What is a mestizo?

Suggested Readings

Cabrera, Ysidro A., *Emerging Races: The Mexican Americans* (Dubuque, Iowa: William C. Brown Company, 1971).

Carranza, Eliu, *Pensamientos de los Chicanos* (California: California Book Company, 1971).

Durán, L.I. and Bernard, H.R., editors, *Introduction to Chicano Studies* (New York: The Macmillan Company, 1973).

PART V

METHODOLOGY IN BILINGUAL EDUCATION

Calaveras

by

Moisés Espino del Castillo

Professor Espino del Castillo, a poet and educator from San Antonio, Texas, is keeping alive an old poetic tradition which originated in Spain centuries ago. When Spanish colonizers migrated to Mexico, they took with them their custom of writing short poems -- *calaveras* (skulls) -- about prominent, influential persons in the community, state, or nation. Sometimes a *calavera* is concerned with an international personage or problem. Each poem is written in such a way that it appears that the person written about has died and is being remembered for his deeds while alive. Actually, each person written about is alive at the time the skull poem is published. These humorous poems can be used by teachers in the following ways: (1) to expose children to Spanish language poetry; (2) to show children how humor can be used to discuss a serious subject (death); (3) to familiarize children with one facet of the Mexican American culture; and (4) to motivate children to try their hand at creative writing.

PEDRO ORTEGA
Zapatería

Un día le puso una suela
a unos zapatos de fierro,
y al caérsele una muela
pensó inmediato en su entierro;
pues la muerte, sin recatos,
le dijo solemne y fría:
"zapatero a tus zapatos"
el día que se nos moría.

PEDRO ORTEGA
Shoeshop

One day he put a sole
On some shoes of iron,
And as he lost a tooth
He thought immediately about
his funeral;
Well, Death, without any shyness,
Told him solemnly and coldly:
"Shoemaker, to your shoes"
On that day when he died.

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NELSON ROCKEFELLER
Vice Presidente

Fue muy buen gobernador
del estado más famoso,
y a nadie negó un favor
aunque fuera muy costoso;
siendo Vice-Presidente
dió comienzo su calvario,
porque no aprobó la gente
que se hiciera "billonario";
y al rechazarlo el Senado
como a todo al que aquí matan,
su cuerpo fue incinerado
en el Banco de Manhattan.

NELSON ROCKEFELLER
Vice President

He was a good governor
Of the most famous state
And he never denied anyone a favor
Even though it was very costly;
During the time he was Vice-President
Began his series of disasters,
Because the people did not approve
Of his becoming a billionaire;
And as the Senate rejected him
Like everything that is killed here,
Cremated was his body
In the Bank of Manhattan.

FIDEL CASTRO
Dictador

¿Por qué tanto se empecina?,
dijeron en Marianao:
por el luto de la China,
porque Castro sí ama a Mao,
y al querer sequir el paso
de aquel coloso imponente,
se murió como el ocaso
en la provincia de Oriente.

FIDEL CASTRO
Dictator

Why is he so stubborn?
They asked in Marianao:
Concerning his grief for China;
Because Castro really loves Mao,
And wanting to follow the footsteps
Of that imposing colossus,

He died like the sunset
In the province of Oriente.

MARIO MORENO
Cantinflas

Alguien le dijo: ya no inflas
como yo te conocí
y le contestó Cantinflas:
"hace mucho que morí."
lo que hoy ves es un espanto
con el semblante cambiado
que salió del camposanto
por haber resucitado.

MARIO MORENO
Cantinflas

Someone told him: You're not as good
  as before
The way I once knew you,
And Cantinflas responded:
"I've been dead for a long time,"
What you see now is an apparition
With altered features
Who has come out of the cemetery
Because he has returned to life.

EL PESO MEXICANO
-sin peso-

Pobre peso mexicano
que anda como una pelota,
porque sin plata en la mano
en el mercado no flota;
de pronto se nos ahogo,
pues no supo "alivianar"
el plomo que amalgamó,
que no lo dejó flotar.

THE MEXICAN PESO
-without weight-

Poor Mexican peso
That is moving like a ball,
Because without silver in hand
It will not float at the market;
Unexpectedly it suffocated,
Because it knew not how to lighten
The lead it had collected,
Which would not allow it to float.

OBITORIO

Lo quieras o no lo quieras
voy a decir la verdad:
sólo somos calaveras
tan llenas de vanidad.

THE MORGUE

Whether you like it or not
I am going to tell the truth:
We are only skulls
So full of vanity.

Translated into English by Octavio A. Ballesteros

For Discussion

1. What can individuals learn from reading *calaveras*? Should school children be exposed to these poems?

2. Besides *calaveras*, can you think of any other Mexican American customs or traditions that are unique to the Mexican or Spanish cultures?

Suggested Readings

Beckett, Samuel, *Anthology of Mexican Poetry* (Bloomington, Indiana: Indiana University Press, 1958).

Caracciolo-Trejo, E., (editor), *The Penguin Book of Latin American Verse* (Baltimore, Maryland: Penguin Books, Ltd., 1971).

Peña, Carlos González, *History of Mexican Literature* (Dallas: Southern Methodist University Press, 1968).

Resnick, Seymour, *Spanish-American Poetry, A Bilingual Selection* (Irvington-on-Hudson, New York: Harvey House, Inc., 1964).

Oral Language Lessons for Mexican American First Grade Pupils Who Speak English As A Second Language

by

Octavio A. Ballesteros, Ed.D.

The lessons in this article are known as "English oral language" exercises. The lessons have proven to be effective in teaching the basic English language structures to school children who speak English as a second language. Because many Spanish-speaking children enter school not being able to speak English as well as they can speak Spanish, these lessons are an example of one special instructional method which can be used to assist the Spanish-speaking child to master the English language.

Introduction

Many Mexican American first grade children come to school from homes where Spanish is the dominant language. To children whose home language is not English, school can be a bewildering place unless they are taught the English language structures of asking and answering questions. The lessons in this module are basically oral language exercises which are designed to acquaint the disadvantaged Spanish-speaking child with basic English language structures which will assist him to better understand the school, the teacher, and himself.

Though these lessons do not even begin to exhaust the numerous oral language activities that can be taught to a child, it is hoped that those educators who read these lessons will be encouraged to expose the child to the hundreds of oral language activities so desperately needed by Spanish-speaking first graders who have a limited command of the English language.

LESSON 1

Directions: The teacher has the pupils sit in a circle. The teacher touches a child and asks him his name and models the appropriate response for him to use. As each child says his name, the teacher asks the whole class what the child's name is.

Concept: Matching names with faces.

T: What is *your* name?

T: My name is Carlos (models the response).

P: My name is Carlos.

T: Class, what is *his* name?

T: His name is Carlos (models the response).

C: His name is Carlos.

T: What is your name?

T: My name is María (models the response).

P: My name is María.

T: Class, what is *her* name?

T: Her name is María (models the response).

C: Her name is María.

LESSON 2

Directions: The teacher places various objects on a table (i.e., a book, pencil, paper, ball, doll). Each child is asked to hold one of the objects in his hand. The teacher names and points to each object, using a complete sentence, and the child holding the object repeats the sentence after the teacher.

Concept: Identifying items which are commonly used in the classroom.

T: This is a *book*.

P1: This is a book.

T: This is a *pencil*.

P2: This is a pencil.

T: This is a *paper*.

P3: This is a paper.

T: This is a ball.

P4: This is a ball.

T: This is a doll.

P5: This is a doll.

T: What is this? (Question directed to P1).

P1: This is a book.

T: What is this?(Question directed to P2).

P2: This is a pencil.

T: What is this? (Question directed to P3).

P3: This is a paper.

T: What is this? (Question directed to P4).

P4: This is a ball.

T: What is this? (Question directed to P5).

P5: This is a doll.

T: What do you have? (Question directed to P1).

P1: I have a book.

T: What do you have? (Question directed to P2).

P2: I have a pencil.

T: What do you have? (Question directed to P4).

P4: I have a ball.

LESSON 3

Directions: The teacher has the class sit in a circle. The teacher places about five items in the center of the circle (i.e., a book, pencil, truck, doll, scissors). The teacher should sit about five feet from the children.

Concepts: (1) Demonstrating that people can move in directions and manner;

(2) Demonstrating that objects can be located in many places;

(3) Following directions.

T: Juan, bring the scissors here.

T&C: Juan, bring the scissors here.

T: Frank, bring the book here.

T&C: Frank, bring the book here.

T: Mary, give the doll to Susan.

T&C: Mary, give the doll to Susan.

T: Susan, bring the doll to me.

T&C: Susan, bring the doll to me.

T: Mary, put the doll on the table.

T&C: Mary, put the doll on the table.

T: Lupe, take the doll to Susan.

T&C: Lupe, take the doll to Susan.

T: Joe, bring the truck and the book here.

T&C: Joe, bring the truck and the book here.

LESSON 4

Directions: The teacher asks a student to volunteer to sit in a chair in the middle of the room. The teacher uses a large ball for this lesson. The pupils do what the teacher asks them to do.

Concepts: (1) Demonstrating that objects can be located in many places;

(2) Following directions.

T: John, put this ball in front of María.

T: Class, where is the ball?

C: The ball is in front of María.

T: Roberto, place the ball in back of María.

T: Class, where is the ball?

C: The ball is in back of María.

T: Maria, put the ball beside the chair.

T: Class, where is the ball?

C: The ball is beside the chair.

T: Maria, please bring the ball here.

T: Class, did Maria bring the ball to me?

C: Yes, Maria brought the ball to you.

T: Pablo, put the ball under the chair.

T: Class, where is the ball?

C: The ball is under the chair.

LESSON 5

Directions: The teacher asks the children to choose a partner. After the children are in pairs, one child sits on the floor while the other child stands next to the sitting child. The teacher then asks the children questions.

Concepts: (1) Demonstrating that people can be located in many places;

(2) Demonstrating that people can move in directions and manner.

T: Juan is in front of Paul.

T: Class, where is Juan?

C: Juan is in front of Paul.

T: Who is standing by María?

C: Susan is standing by María.

T: Susan, who is sitting by you?

P1: María is sitting by me.

T: Juan, walk to Roberto.

T: Class, who is standing beside Roberto?

C: Juan is standing beside Roberto.

T: Roberto, walk away from Juan.

T: Class, who walked away from Juan?

C: Roberto walked away from Juan.

LESSON 6

Directions: The teacher asks a pupil to do certain things for the teacher. The teacher then asks the class to tell what the pupil did. The teacher repeats along with the children.

Concepts: (1) Recalling past actions;

(2) Demonstrating that resources may be used in performing classroom activities.

T: Pablo, open the door.

T: Class, what did Pablo do?

C: Pablo opened the door.

T: Henry, bring Frank some chalk.

T: Class, what did Henry bring Frank?

C: Henry brought Frank some chalk.

T: Frank, what did Henry bring you?

P: Henry brought me some chalk.

T: Henry, *return* the chalk to the board.

T: Class, did Henry *return* the chalk?

C: Yes, Henry *returned* the chalk.

T: Class, I am going to draw a ball on the board.

T: Frank, please draw a ball on the board.

T: Class, what did Frank draw?

C: Frank drew a ball.

T: Did Frank draw a ball on the board?

C: Yes, Frank drew a ball on the board.

T: Frank drew *one* ball on the board.

T: Did Frank draw two balls?

C: No, Frank did not draw two balls.

T: How many balls did Frank draw?

C: Frank drew one ball.

LESSON 7

Directions: For this lesson, the teacher needs three red balls, three blue blocks, and three yellow marbles. The teacher places the three yellow marbles on the table and she places the three red balls about eight feet from the table. The teacher places the three blue blocks about six feet from the table.

Concepts: (1) Understanding that the distance that an object is from the speaker determines whether *these* or *those* is used in a sentence;

(2) Understanding that the objects around us are in different colors.

T: *These* marbles are yellow.

T: What color are these marbles?

C: These marbles are yellow.

T: Those balls are red.

T: What color are those balls?

C: Those balls are red.

T: Those blocks are blue.

T: What color are those blocks?

C: Those blocks are blue.

T: Are these marbles blue?

C: No, these marbles are not blue.

T: What color are these marbles?

C: These marbles are yellow.

T: Are those balls red?

C: Yes, those balls are red.

T: Are all the balls red?

C: Yes, all the balls are red.

LESSON 8

Directions: The teacher gives each child a mimeographed sheet to color. Each child is given a different fruit or vegetable to color. The teacher then selects different pupils to ask the children questions.

Concepts: (1) Sharing coloring materials and working together.

(2) Following directions.

T: Helena, ask María what she is doing.

P1: What are you doing?

P2: I'm coloring an apple.

T: Helena, ask Frank what he is doing.

P1: What are you doing, Frank?

P2: I'm coloring a pear.

T: Helena, ask Juan what he is doing.

P1: Juan, what are you doing?

P2: I'm coloring a potato.

T: Class, what is Juan doing?

C: He's coloring a potato.

LESSON 9

Directions: This exercise is primarily for Mexican American students whose home language is Spanish. The following sentences are basic sentences with which Spanish-speaking first grade children should become familiar. Bilingual teacher aides or parent volunteers should be utilized in the event the teacher is not able to teach these sentences to her pupils. Whenever possible, the child's Spanish language knowledge should be used to help the child learn the English language.

Spanish / English

1. Estoy en la escuela Price. / I'm in Price School.
2. ¿En qué grado estás? / What grade are you in?
3. ¿Cuántos años tienes? / How old are you?
4. Estoy detrás de Mary. / I am in back of Mary.
5. Tengo una bola. / I have a ball.
6. ¿Ten cuidado! / Be careful!
7. Se llama Frank. / His name is Frank.
8. Necesito un libro. / I need a book.
9. Tráiga el papel aquí. / Bring the paper here.

10. Está en casa. / He's at home.
11. ¿De qué color son? / What color are they?
12. Ven a la mesa. / Come to the table.
13. Necesito un lápiz. / I need a pencil.
14. Estoy en primer grado. / I'm in first grade.
15. Está en el suelo. / It's on the floor.
16. Estoy delante de Frank. / I'm in front of Frank.
17. Tengo un libro. / I have a book.
18. Ella se llama Elena. / Her name is Elena.
19. Él se llama Juan. / His name is Juan.
20. ¿Cuántos años tiene él? / How old is he?
21. Él tiene seis años. / He is six years old.
22. ¿Cuál es grande? / Which one is big?
23. Quiero leer. / I want to read.
24. ¿Cómo te llamas? / What's your name?
25. ¿Qué es esto? / What is this?
26. Buenos días, niños. / Good morning, children.
27. ¿Qué es esto? / What is this?
28. Este es el uno. / This is number one.
29. ¿Qué estabas haciendo? / What were you doing?
30. Párate. / Stand up.
31. Siéntate. / Sit down.
32. ¿De qué color es? / What color is it?
33. ¿Tienes un lápiz? / Do you have a pencil?
34. Este es un libro. / This is a book.

35. ¿De quién es? / Whose is this?

36. ¿Dónde vives? / Where do you live?

37. ¿Cuál es tu teléfono? / What is your telephone number?

38. ¿Qué hora es? / What time is it?

39. ¿Quién es este niño? / Who is this child?

For Discussion

1. Do some library research and then briefly define the following terms:

   a. Dominant language
   b. English dominant student
   c. Spanish dominant student
   d. Oral language
   e. English oral language activities
   f. Spanish oral language activities
   g. English as a Second Language Program
   h. Bilingual Education Program

2. Most elementary school teachers are prepared to teach Mexican American first grade children whose first language is Spanish.

   ______ True ______ False

3. An effective way to teach a first grade student whose dominant language is Spanish is to begin the student's instruction in the Spanish language.

   ______ True ______ False

4. An effective way to teach a first grade student whose dominant language is English is to begin the student's instruction in the English language.

   ______ True ______ False

5. An effective way to teach a first grade student whose dominant language is Spanish is to begin the student's instruction in the English language.

   ______ True ______ False

6. An effective way to teach a first grade student whose dominant language is English is to begin the student's instruction in the Spanish language.

   ______ True ______ False

Suggested Readings

Interdisciplinary Oral Language Guide: Primary One, Part One: Lessons 1-40. Michigan Oral Language Series. Standard English as a Second Language or Second Dialect. Michigan Migrant Primary Interdisciplinary Project. ACTFL Edition, 1970.

Spanish Guide: Kindergarten. Michigan Oral Language Series. Standard Spanish as a Second Language or Second Dialect. Foreign Language. Innovative Curricula Studies. ACTFL Edition, 1970.

Dacanay, F.R., Techniques and Procedures in Second Language Teaching (Quezon City, Republic of the Philippines: Alemar-Phoenix Publishing House, Inc.). Also distributed by Oceana Publications, Inc., Dobb's Ferry, New York, 10522, U.S.A.

Dare the School Teach Young Chiçano Children to Communicate?

by

John W. Hollomon, Ph.D.

The author discusses some of the numerous reasons that so many Mexican American children have been unable to develop communicative competence in the schools of this nation. Also discussed are educational and linguistic considerations which teachers should utilize in evaluating the effectiveness of educational programs for bilingual students.

On the surface this appears to be a ridiculous question. Of course, one of the major curricular objectives of schools with bilingual programs for Chicano children with limited English speaking ability is to help them develop communicative competence. This includes the ability to operate in the school environment with specified ease or effect in Spanish first, then in standard English. To maintain that schools are achieving this laudable objective is a position which few informed persons would care to defend.

Many young children are capable of communicating in the home variant of Spanish, often by mixing it with a non-standard variant of American English and switching from one code to another. This verbal ability not only serves as a means of communicating, but also as a means of coping and surviving in the home community.

Need for Effective Communication

Beyond the glow of the various methods used by many Chicano children to communicate in the home community, there is little evidence that these techniques will become the hallmark of our age. We often find children so limited in verbal expression that they cannot enter into any conceivable dialogue with specified ease or effect, because their vocabularies and syntactical structures are so exiguous and situation-bound that the primary condition for dialogue (as distinguished from mere family and in-group related talk) is lacking. It is, of course, difficult to conceive of these children describing objects, events, and situations for which they have neither the appropriate words nor the syntactical structures in either language to give them form. The fewer the ways of talking they are capable of in Spanish or in English, the fewer the choices Chicano children can make, and the fewer solutions to problems they can invent. The fewer the alternative modes of self-expression and communication they possess, the less able they are in fulfilling their desires, discovering their identities, building their mental pictures of the world, and making it clear that they matter.

Young Chicano children do not necessarily need to learn about communication -- the rules of their native dialect or standard English -- but they do need to be able to communicate within specified sociolinguistic situations with specified ease or effect. I am concerned not only with the acquisition of communicative competence but also with the acquisition of the skills required to use that competence. The major purpose of teaching children to communicate effectively is to help them develop verbal language skills, which will enable them to abstract from their world, return to it, and interpret it. The ultimate objective is to produce citizens who have the disposition or propensity to use their acquired communicative competencies throughout their lives.

The development of effective communication can only occur in situational contexts. Not only the spoken words but the nonverbal expressions of the interlocutors have a considerable effect on the dialect used. The child's language usage is influenced by his social status vis-a-vis the listener, his concept of self, and his past experience in similar situations. The code he uses is also influenced by whether or not he perceives the contexts of the situation as threatening or enhancing, his knowledge of the subject under discussion, and his ability to verbally relate to it. The child's familiarity with the overall event, including all other interlocutors, serves as an index for his choice of code.

Chicano children who are deficient in English speaking ability are frequently cited as having communication disorders in decoding, encoding, and codifying the meanings of messages needed for successful academic achievement (Mosley and Spicker, 1975). The problem is not the inability of the children to communicate, but the lack of congruence between the speech patterns they have learned in the home community and the patterns of speech that are valued and reinforced in middle-class oriented schools (Williams, 1970). Their language patterns tend to be adequate and appropriate in their home environments where code mixing and code switching are accepted means of expressing and communicating. However, these modes are often considered to be inadequate, inappropriate, and unacceptable for successful academic achievement in the school environment. The problem may very well be that they lack adult models who use a standard form of English in their day-to-day interactions. Many Chicano children are also labeled as having the following problems: imitating standard English, establishing rapport with significant adults, initiating activities, exploring the physical and interpersonal world, and perceptual discrimination. These problems adversely affect their ability to experience success in school related activities in general, and in the 3 R's in particular.

With many Chicano children the problem seems not to be their lack of language, but the limited uses to which they put either of their two languages. In order to develop the ability to use both languages effectively, the child needs to be in situations that call each language forth (Wilkinson, 1971). In that he is required to speak, the situation binds him; in that his increasing mastery of two languages provides him with choices and an increasing awareness of the possibilities of both languages, he achieves language freedom. An effective bilingual teacher makes all kinds of language requirements of the child which he must (because he enjoys them) fulfill, and which develop him conatively, affectively, and cognitively -- the child wants and delights in fulfilling these requirements.

Development of Communicative Competence

Competence in verbal communication develops under guidance in compulsory situations. Sheer "exposure" to standard English or grammatically correct Spanish is insufficient. However, by exposure to many situations in a variety of contexts and through application of many demands and eliciting questions, children come to use both languages, particularly as instruments of thought, of social control, and of interaction. To a large measure a child's communicative competence rests with his ability to organize and make use of constraints, which enable him to predict meaning and consequences. In addition, it is important to consider the uses the child makes of each language, the situations in which these uses can be expected, and their appropriateness to contexts in terms of meanings, concepts, and social rules.

If communicative competence is developed in compulsory situations -- where verbal language is called forth -- then the school that would dare teach Chicano children to communicate effectively must resolve the following questions: "How can a child develop competence in oral communication if he is required to sit quietly all day and speak only when the teacher gives him permission to respond in one language or the other to a given topic." "How can a child use language to fulfill *his* desires, discover *his* identity, build up *his* mental picture of the world if not allowed to verbally interact in both languages with his peers and other significant adults?" "How can a child find out what he thinks, what others think, and what others think about what he thinks in an environment where silence is the order of the day?" "How can a child feel free to speak either language unless someone listens to him in interesting and caring ways -- ways that tell him that the listener hears him and wants to hear more?" "How can a child express himself and communicate *his* feelings, *his* knowledge, and *his* mind if the environment threatens his security and limits his freedom to choose alternatives?" "How can a child discriminate, identify, locate, order, arrange, and systematize unless he is supplied with the proper labels in each language for the objects, events, and situations they represent?" "How can a child develop new and different social relationships unless he is free to move about and interact with his peers?" "How can a child discover how each language is used when he asks the teacher a question in one language and receives a response in the other?"

In the formulation of appropriate responses to the above questions, it must be recognized that no intelligent person, and no intelligent community, is limited in verbal repertoire to a single variety of a code. All people have available a variety of ways of speaking. To help Chicano children develop communicative competence means making available to them many opportunities, in a variety of contexts of situations, to modify stimuli from the outside environment and translate it in accordance with their cultural background. This would enable them to learn the communicative norms that apply to the situation at hand.

The Teaching-Learning Environment

The school that would dare teach Chicano children to verbally communicate effectively would arrange an interactional-transactional environment, in which the uses of both languages are all-pervasive, and where the children can negotiate many of their learning tasks. Languaging -- all forms of symbolization, representation, and investigative inquiry -- would be encouraged to focus, extend, and lift children's interactions to ever-higher communicative processes. The teaching-learning environment would allow the children to observe objective data and social reality and take in information through any of the sensory modalities and codify it in both languages. They would be encouraged to express and communicate their observations of and reactions to the environment.

The teaching methods would not focus so much on particular aspects of language deficiencies that they would ignore the many problems children have in coping with other aspects of reality. Techniques of language instruction would be structured and restructured in such a way that the children would not find it difficult to sustain focused attention and effort on any one topic. The teaching-learning environment would be managed with the objective of providing means for relating talk to action and practicing new behaviors, in order that the children would not become enamored with talking for its own sake. The teaching procedures would take full advantage of positive peer relationships by maximizing group activities in areas of common concern, and yet provide for individual differences (Adkins, 1974).

"Relevance confusion" would be avoided by focusing on specific coping, educational and survival problems experienced by the majority of the persons in the home community. The teaching-learning environment would build on the children's previous experience, knowledge, skills, and feelings while providing the means for improving communicative skills and acquiring new competencies. Relevant stimuli would be provided to motivate the children to talk -- to inquire, investigate, and explore a variety of sources of knowledge about the learning tasks -- and experiences in translating their knowledge into words-in-action in real life and simulated situations. In the process, every effort would be made to accept the language they have already acquired, and to dignify what they already know by evoking information from them based upon their own experiences and integrating it with what they need to know.

To dare to teach Chicano children effective communicative skills means to create a communications situation that stimulates their interest in the subject matter under study. Every attempt would be made to eliminate any adverse conditions that may impede communication. Conditions would be implemented that encourage children to verbalize under the guidance of a mature adult speaker of standard English, but who also knows and understands the children's vernacular.

In addition, the school that would dare to teach Chicano children to communicate effectively would design a language development program to achieve two types of competence: (1) productive -- speaking and writing; and (2) receptive -- listening and reading. Adequate time would be made available for the children to develop skills in listening to speech patterns and dialect variations of both languages as spoken by mature speakers in all parts of the world; for the development of oral language skills by using a variety of culturally relevant materials; and for writing skills to be developed by using a variety of literary genres. A rule of thumb is to appeal to their emotions, to start with the concrete and move to the abstract, and from the simple to the complex. This means that relevant language learning materials, in ample supply, need to be made available for the children to manipulate, explore, experience consequences, and communicate their observations. Materials are relevant to the degree that the children can easily see their place or importance in their learning experiences, and to the extent that they demonstrate that contact with the materials is an "in" thing to do. This calls for allowing them to use the materials to discover new relationships between what is learned in school and what is practiced in the home community.

The Role of the Teacher

In setting up an effective language-learning environment (a communications system), the teacher needs to possess more than a quack's knowledge of the nature of bidialecticalism, second language acquisition, and of how a child develops the communicative skills -- listening-comprehension, speaking, reading, and writing. A child learning to communicate effectively is analogous to an apprenticeship -- interacting with mature speakers, using them as role models and referents, taking on their characteristics, and identifying with their speech behaviors. The mature adult speakers expand the child's telegraphic utterances and transform them into well-formed sentences. Consequently, the role of the teacher includes the following: produce words for identifying, labeling and listing objects, events, and situations; use abstractions and complex structures; supply functors; articulate, mediate, and elaborate the child's behaviors; provide information for problem-solving; avoid error, praise the child for his efforts; and point out words in both languages referring to structures, functions, and properties of physical and social reality.

The teacher can evoke language from the child by asking questions that require him to discriminate, select, identify, locate, order, arrange and systematize information. Also, the teacher can elicit greater accuracy and greater rationality by requiring that the child describe cause and effect and space and time relationships; explain similarities and differences; make generalizations based upon inferences from information given; and draw conclusions from them. The teacher can elicit greater awareness of relationships by requiring that the child analyze the nature of the object, problem, event, or situation under discussion; make predictions based upon available knowledge; and verify predictions using logical principles or factual knowledge to determine necessary and sufficient conditions (Taba, 1967).

In addition, the teacher must accept the language the child brings to his learning experiences. Failure to do so may force him to rely only upon his peer group for verbal communication. If the teacher sees the child's language as being inadequate, then the child will feel that way, also. He may feel inadequate and refuse to participate in teacher-initiated and controlled discussions, if more attention is paid to how he speaks than to what he says. Learning activities that have little cultural relevance for the child will have little effect on his communicative development. This implies that the teacher needs to accept not only the intellectual content of the messages codified in the child's language, but also the emotional attitudes embodied in the contexts of the situations in which the child's messages are encoded. In the process, the teacher should seek to give each aspect the requisite degree of emphasis and understanding which it has for each child.

Uses of Language

As the child interacts with the mature speakers of either language, he learns the uses of each language. He learns that language is used as an instrument to express thought, satisfy needs, as well as to require someone else to act upon and interact with concrete objects and social reality. He learns to use his language to mediate his interactions and transactions with his physical and social environment.

The Chicano child learns to use his language to discover and express his own individuality, his feelings and attitudes toward self, and to determine his own place in his basic relationships with significant others. He learns to use languages to discover relationships among objects and between himself and the external world. He learns that both languages can be used in many rhythmic, melodic, and patterned ways that manifest his particular style of speech behavior. Through the uses of both languages he represents and conveys messages -- codifies and passes on information.

Caution

A few words of caution seem to be in order for any school that would dare to teach Chicano children to communicate. The question of what works for which children under what specified conditions is not heavily reflected in research data. More emphasis needs to be placed on what the school can do and less on what it can not be expected to do. The objective should not be to change a child's dialect but rather to provide him with an alternate code, which will give him more choices, greater freedom, greater access to the broader community, and more control over his own life. Most importantly, the teaching of Chicano children to communicate effectively in two languages should not be confined to the language-arts area of the curriculum. If communicative instruction is too confined, the children may fail to learn many words and to make the requisite transformations which relate both to other curriculum areas and to the control of the technological and economic spheres.

To paraphrase the Confucian maxim: If the school does not dare to teach these children to communicate effectively, then what they say may not be what they mean: if what they say is not what they mean, then that which ought to be done remains undone; if this remains undone, the children's interest in learning decreases; if this happens, the school ceases to function as it is expected to, and the children will stand about in helpless confusion.

For Discussion

1. Define the following terms:

   a. Interlocutor
   b. Decoding
   c. Encoding
   d. Code Mixing
   e. Code Switching

2. In this article, the author states, "With many Chicano children the problem seems not to be their lack of language, but the limited uses to which they put either of their two languages." Do you agree with the author's statement? Elaborate.

3. Most linguists are in agreement that bilingualism is an asset. Is it possible for bilingualism to be a detriment?

4. List some methods which the school can utilize in teaching young Chicano children to communicate.

Suggested Readings

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Integration of Mexican-American Heritage into United States History

by

Hubert J. Miller, Ph.D.

The melting pot theory is not willingly accepted by all Americans. Some Americans feel that our nation should be a pluralistic society where diverse cultures and languages can thrive side by side. The ethnic studies approach is one example of how some minority groups have succeeded in including their ethnic heritages into the educational curriculum. The author, a historian, discusses a method of integrating the Mexican-American's heritage into the content of United States history courses.

Campus unrest of the past decade makes it patently clear that educational structures and curricula must become responsive to student needs and aspirations. Despite halting steps and excesses committed in meeting the challenge of the 1960's, few are the educators today who in blissful ignorance disregard the challenge. Educators of the 1970's are faced with implementation rather than debating the validity of the questions raised during the past decade.

The frequent rallying cry of the discontented student is a call for relevance. Like many slogans it means different things to different people, but for many minority groups it often means the development of an educational system that allows for the study of ethnic heritages and aspirations. The response, frequently painfully slow, was the inauguration of black, Chicano and Indian studies. Many times the offerings were at best token, but an important wedge was made in the time-honored educational structure.

The growing acceptability of ethnic courses offers great hope for future innovations. The study of history plays an integral role in such studies and innovations. Historians and teachers of United States history in particular need to direct their selection of content material to include the rich history of the many ethnic cultures that have become part of the United States democratic experience. For lack of a better term the "opening up" of history content to embody specific ethnic heritages might be termed a multicultural approach.

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For purposes of this paper such group -- the Mexican American -- has been singled out from the varied and rich cultural heritages that have contributed to the historical development of the United States. The objective here is to suggest a content structure through the use of three history modules and demonstrate how these can be incorporated as integral elements in teaching the history of our nation. The selections carry implications for doing the same with other ethnic legacies. The emphasis will be on content. Methodology in presentation and development of materials can be left to the imaginative teacher or for discussion in another paper.

The proposed plan to integrate the Southwest, or more specifically, the Mexican American heritage into United States history is not a novel venture. Herbert Eugene Bolton during the early years of the present century performed a pioneer service in this area. His United States history course at the University of California at Berkeley became the History of the Americas. This overall perspective of the history of the western hemisphere is a much more ambitious undertaking than what is proposed here. Nevertheless, Professor Bolton's rationale for the course remains applicable to our present needs. The professor was critical of the traditional history of the United States, which saw history originating on the United States Atlantic Seaboard and moving westward. For instance, he noted the shortcoming of his mentor, Frederick Jackson Turner, who saw the North American frontier as Anglo. For the California professor the Spanish frontier in our Southwest was of equal importance to the Anglo one or the French one, popularized by Francis Parkman. Bolton was always quick to remind his contemporaries that when the Anglo frontier began with the founding of Jamestown, the Spanish frontier on the North was approaching Santa Fe, New Mexico. Bolton's plea for a more complete view of the history of the United States had already been voiced by Bernard Moses in 1890, who introduced the first Latin American history course at Columbia University. According to Moses:

> American history, in its proper sense, embraces all attempts to found and develop civilized society on this continent, whether these attempts are made by the English, the French, the Portuguese, or the Spanish. These attempts grasped in one comprehensive view indicate to the student of American history the field of his investigation. But under the present order

> of things, our studies in all the schools, from the lowest to the highest, are confined to the settlements and social growth on a comparatively small part of the territory of the American continent. The settlements and the development of civilized life on the rest of the continent constitute the subject-matter of what I call the neglected half of American history.[1]

Despite the fact that Moses failed to include the Indian heritage, his advice is still timely. If this admonition is heeded, then the Mexican American heritage, as part of the Hispanic frontier legacy, will become an integral part of the study of our past.

The totality perspective of Bolton runs counter to some of the recent developments in ethnic history as a segregated historical experience, unless the instructor makes a conscious effort to link the ethnic past with the historical experience of a nation. It is not suggested that such an approach is completely invalid since we traditionally segment broader historical accounts into manageable parts for purposes of deeper analytical study. But this need not be the case in a survey course. In such courses it is necessary to integrate the segmented ethnic past into the historical whole. If this is not done, it will defeat one of the essential goals in our educational system -- namely, to aid our students to live in a pluralistic society. In short if we fail to make ethnic history a meaningful part of the history of our country, ethnic histories are destined to remain illegitimate offsprings of an era plagued by minority discontent. A long-range goal is the day when a given ethnic history carries the same prestige as a course in the Civil War and Reconstruction or a course on the frontier. Such convergences of history can best be achieved by integrating the ethnic experiences into a standard United States history survey course.

Few are the citizens in this country who deny the value of diversity and pluralism. Yet the much-praised "melting pot" experience has frequently paid lip service to this aspiration. A congressman of Polish-American background not so long ago remarked that this concept has resulted in making us all look like the Model T Ford. If we are truly committed to a plural society, we might do well to look to our neighbors south of the Río Grande. Here we see a developing *mestizo* culture, which José Vasconcelos of Mexico called "la raza cósmica." It is precisely this historical experience that is present in our Southwest. This is not to say that Latin America is a mecca free of racial and cultural strife, but rather the concept of "la raza cósmica" permits more cultural diversity than does our "melting pot."

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[1] Lewis Hanke (ed.), Do the Americans Have a Common History? (New York: Alfred A. Knopf, 1964), p. 55.

The latter point was well stated by Melville Hersokovits in his *Myth of the Negro Past*. He described the melting pot experience as subtraction and substitution. For him the Latin American experience is one of synthesis and modification. One can only speculate what the history of our country would be like, if the latter had been more prevalent than the former.

It is important to assert that the Latin American experience is not completely foreign to our national development. We need look only to our historical experience in the borderland area, where "la raza" is still very much alive. Students who study the Mexican American past are quick to grasp this. The benefits can be shared with a wider audience if they are incorporated and made a part of our national experience and focus.

Although many multicultural instances and sequences could be cited, the concept of "bicultural modules" can be illustrated by using three examples. The selected modules are not theoretical proposals but examples taken from actual classroom experience over the past dozen years. The implementation of the approach becomes imperative when there is a genuine commitment to make United States history relevant to Mexican American students.

Module 1 -- America and Europe Meet

The opening of the New World to the Old involves more than the trips of Columbus to the Americas. The story begins with background civilizations: Indian, European, and African. The study of the background civilizations will better prepare the student to recognize the cultural legacies of these civilizations as they contribute to shaping subsequent history. In the case of the Iberians and Indians special attention should be focused on the development of a *mestizo* culture. In certain areas of Latin America this *mestizo* experience also includes the African culture. The *mestizo* or *la* raza development is not characteristic of the Anglo colonial past. In the English colonies the marriage of John Rolfe and Pocahontas is seen as unique and worthy of special commemoration. In the Iberian-Indian relations it is a foregone conclusion, a daily occurrence which certainly does not merit a special commemorative plaque.

The mestizo experience can be concretely illustrated through the study of colonial institutions. In the area of religion, the Indian frequently became a Christian although it was a peculiar type of Indian Christianity. Economic institutions provide other examples of the merging of cultures. Spanish and Indian products enriched the lives of both peoples. The combination of Indian corn and Spanish cattle became the mainstay and life blood of the American west. The Spaniard brought architectural styles but the Indians did the building. Thus one need not be surprised to see Santiago (the apostle St. James) in some church buildings take on an appearance that is more Indian than Spanish. The patroness of Mexico, Our Lady of Guadalupe, is mestizo, not Spaniard.

The Spaniard saw the Indian as a citizen of the crown. The English colonizer viewed him as a foreigner, an obstacle to frontier expansion and an adversary. This does not mean that the Indian always fared well under the Spanish master. It does imply that potentially the Indian in the Spanish empire enjoyed more rights than those that fell within the area claimed by the English. The former prepared the citizen for a tradition of cultural diversity, whereas the latter was conditioned to think in terms of a monoculture. Such different perspectives hold great significance to understanding later developments in history.

The above content material stresses contrast between the two colonizing powers. The approach, however, need not blind the student to the similarities in both colonizing systems. Both English and Spaniards were interested in raw materials that their colonies could offer. Both nations adhered to the economic theory of mercantilism with the Spaniards somewhat more efficient in enforcing the policy.

Even in the political area, where many differences existed, one can also note similarities. For instance, The Spanish cabildo and the English town council have much in common. Both the cabildo and the town council were supposed to represent the interests of the people at the local level. Obviously true representation was frequently an ideal rather than actual practice. A case in point was the Spanish sale of cabildo offices, but at the same time both types of councils carried the germs of democracy. Thus in Mexico, as well as in other parts of Latin America, cabildos took the lead in proclaiming independence at the beginning of the nineteenth century. In the United States two town meetings were forums for discussion and decision.

The colonial heritages of the Mexican American and Anglo American contain striking differences and similarities. Both are part of North America's colonial past and carry a legacy that is and should be recognized as part of our cultural heritage today, and both should be given a formal place in history course content.

Module II -- Independence Movements

No survey course dares to omit the independence struggle of the English colonies. Yet, the traditional presentation leaves the impression that it was the independence of the United States. Geographically this movement affected a very small portion of the present day United States -- the thirteen colonies and to a limited degree the area known as the Old Northwest. This perspective overlooks the fact of the continued colonial status of the Florida area and trans-Mississippi west, which today constitutes considerably more than half of the continental United States. An even more obvious neglect is the independence movement of Mexico, which holds the key to the history of our present Southwest. Thus, not without sound historical reasons have Mexican Americans been calling our attention to the need to commemorate Diez y Sies de Septiembre.

Both movements have much in common and can be studied in terms of American colonies seeking nationhood. The list of causes for the Mexican movement will have a familiar ring to the Anglo American ear. As example, the following can be cited: rebellion against the mercantilistic policy of the mother country; a demand for political control of their own affairs and a desire to develop a more egalitarian society. Added to these causes one dare not forget eighteenth century Enlightened doctrines, which stressed sovereignty, rights of man, and the worth of the individual, just to name a few. These Enlightened teachers served as intellectual stimulants for the thinkers and leaders, who supported independence both on the Atlantic seaboard and in Mexico.

An added reason for the study of the two movements is that the earlier movement in the English colonies served as a model for the Mexican one. The writings and actions of Padres Miguel Hidalgo y Castillo and Jose María Morelos make it quite clear that they were not oblivious to what had taken place in the English colonies. Even Spain, who supported the English colonies for her own imperial interests, recognized the dangerous precedent that had been set by the English colonies.

Not only were the reasons for independence aspirations similar but there is even a more striking parallel in the setting up of political institutions during the early days of nationhood. Mexico experimented briefly with monarchy under Iturbide between 1821 to 1823 but the desire for a republican form of government had been voiced by Padre Morelos in 1813-1814. The hopes of Morelos were realized in the Constitution of 1824, which bears striking similarities to the United States Constitution. It provided for a federalistic structure and a three-departmental system of government with checks and balances. Differences, like the recognition of the Catholic Church in Mexico as the official religion are expressions of the tradition of the Mexican people. The lack of such a provision in the United States Constitution represents the desire of a people developing religious pluralism. The influence of the United States Constitution on the Mexican one of 1824 is obvious.

Apart from the similarity and influence factors, the Mexican Constitution of 1824 deserves attention since it was the constitution governing our Southwest until 1836. It also provides a fresh insight into the study of the Texas separatist movement. This approach is an effective challenge to treatment of Texas independence movement as "white hats vs. brown hats."

Treating both independence movements together will make Anglo American and Mexican American students conscious of the contributions of their respective ancestral groups to the political separation of America from European domination. The independence contributions were followed by achievements in setting up republican forms of government. In our Southwest then, Padre Hidalgo should be as well known as George Washington.

Module III -- Immigration

Standard treatises of immigration movements into the United States have their setting on Ellis Island. It

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cannot be denied that a vast number of immigrants to our country have entered via this portal but it fails to include other important immigrant groups who entered via Pacific coast ports and the Río Grande.

Prior to 1920, immigrations from Latin America, and in our case from Mexico, were small when compared to the European counterpart. Up to 1920, immigration from Latin America reached a maximum of approximately 5 per cent of the total number of immigrants. Between 1920 to 1963 this small percentage climbed to approximately 25 per cent. During the 1920's the Mexican immigrants accounted for almost half of this 25 per cent. The Depression years of the 1930's and the World War II era witnessed a drastic decline in Mexican immigration but 10 to 12 per cent (Mexican Americans) of the total number of immigrants tends to become the form for the years beginning with 1953 through 1967.[2] The foregoing percentage figures indicate the significance of Mexican American immigration. The even greater significance of this immigration to our Southwest requires no further comment here.

Statistical analysis provides us with the skeleton: it does not give us the flesh. Any treatise of European immigration is concerned with the push and pull factors which cause people to migrate. Furthermore, historians of immigration movements are concerned with the question of who is the immigrant. For instance, historians rightly stress the departure of the poor Irishmen fleeing the potato famine in Ireland in the 1840's to seek job opportunities in the United States. The Liberal Germans of 1848 fled their country beset with revolutions after these ended in failures. Desire for more intellectual freedom and economic betterment became the pull factors in the United States. Harsh economic conditions, military draft and religious discrimination are frequent push factors in causing Europeans to leave their homeland in the nineteenth and early decades of the present century. This part of the story of immigration merits its deserved attention in our history texts; how much does it explain Mexican American immigration?

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[2] Statistical information taken from Leo Grebler, Mexican Immigration to the United States: The Record and its Implication, Advance Report 2 (University of California, Los Angeles: Mexican American Study Project, 1966 and Annual Reports of the United States Immigration and Naturalization Service 1965-1967).

The Mexican American like the European American has had push and pull factors. These are still in evidence today as anyone near the banks of the Río Grande can observe. Among the push factors was the turmoil created by the Revolution of 1910. Mexicans sought refuge in the United States for political and religious reasons. The majority fled simply to keep body and soul together. Northern Mexico is a poor land and the proverbial greener pastures were seen on the other side of the Río Grande. The Revolution of 1910 during its initial phase merely aggravated the harsh economic conditions. The economic plight of much of northern Mexico is far from being resolved even at the present moment.

While Mexico was undergoing the Revolution of 1910 and its aftermath, the United States offered pull factors to the Mexican. The development and expansion of agriculture in the Southwest proved to be lucrative employment for many Mexican families, that is, "lucrative" by Mexican standards. The military draft of World War I created a shortage of labor, which in turn was filled by Mexican workers. For the more affluent political and religious exiles from Mexico, the United States provided political and religious freedom.

The listing of push and pull factors shows frequent historical parallels between the Mexican immigrants and the European ones. There are noteworthy differences. For instance, a war in which the United States is involved can be a deterrent to immigration from Europe but yet be a pull factor for the Mexican. Likewise there can be much similarity in experiences that the immigrant encountered in his new land. The Anglo Protestant animosity towards the Irish Catholic can be very meaningful to a Mexican American who can cite a parallel record. The newly arrived Polish factory worker in Chicago can favorably match his hard working conditions and low pay with the plight of the Mexican American fruit picker.

A profitable comparable analysis between European immigrants and Mexican Americans can also be made in regard to meeting the challenge of the "melting pot." In seeking the loudly proclaimed goal of becoming Americanized, the European American paid a price. In the process he frequently lost his language, traditions, customs, and even at times his religion. Having now become part of middle America, the European descendant is faced with an identity crisis -- namely what does it mean to be Americanized? He frequently answers the question in terms of what he lost in his cultural heritage. On the positive side the immigrant did provide a better economic lot for his descendants. He also may have gained freedoms that frequently were not part of his life in the mother country. But for this positive gain he lost much of his cultural heritage. Today ethnic groups are raising the valid question whether the price of "Americanization" should have been the destruction of one's cultural heritage.

There are many Mexican Americans who have gone through the same cycle as that of the European immigrant. But this apparent resemblance here can be very misleading since there are some very significant differences. First of all, the Mexicans crossed the Río Grande which is a far cry from crossing the Atlantic. The Río Grande was and is an artificial border whereas the Atlantic became a barrier to the cultural ties with the mother country. Secondly, the Mexican American tended to settle in the Southwest from where he continued his cultural bonds with his people in Mexico. Thirdly, as noted in the immigration figures, the Mexican American is a recent immigrant -- that is, since 1910, although many families can trace their roots to early settlements in the Southwest. According to Carey McWilliams, forty-five per cent of the Mexican Americans living in the Southwest as late as 1960 were either born in Mexico or were the children of parents born there. By 1970 this no longer held true since 80 per cent were native born -- a fact due undoubtedly to high fertility and low median age. Finally the Mexican American moved into a land that originally belonged to his ancestors. He did not arrive as a complete stranger.

In "melting pot" terminology these recent immigrants are frequently far from being "Americanized." Even if one could accept the "melting pot" as a desirable goal, one would still have to question whether this is realistic in a borderland area such as the Southwest where the confluence of cultures is the norm rather than the exception. Attempting to present immigrant history as a westward movement completely neglects the Mexican American immigrant experience in the Southwest. Had historians devoted their attention to the Mexican American they might well have raised questions about the "melting pot," which they tended to accept uncritically. With the Mexican American comes a la raza tradition, which also seeks to answer the question of cultural and racial diversity. Hopefully it is not too late to examine this rich experience. As teachers and historians we must examine this as a significant part of the total historical experience of our country.

Obviously the foregoing three models leave much unsaid about other Mexican American content material that could be incorporated into a survey history of the United States. The purpose here was to demonstrate three areas in which it can be done and in which there is adequate and available material to initiate the approach.

The implications as to content material are clear from the three cited examples. Implications to become more meaningful must go beyond the classroom wall. Thus pictures commemorating the independence of the United States must be balanced by pictures commemorating the same in Mexico. Likewise students will need to celebrate Diez y Seis de Septiembre as well as other North American holidays. Finally one can hope that a better understanding of our Mexican American heritage in the Southwest can aid us with a glimpse into the culture of our brothers south of the Río Grande. Only a provincial mind is apt to overlook this prospect.

Presently the people of the United States are in the midst of preparing for the bicentennial. One of the major selected themes is the democratic experience -- past, present and future. In the study of this experience we must not repeat the mistake of neglecting the Mexican American's experience, even though the story may prove painful and embarrassing to Anglo American ears.

For Discussion

1. What do minority groups mean when they ask for a "relevant" education for their children?

2. Discuss the multicultural approach of teaching American history.

3. Define the following terms:

   a. Pluralistic society
   b. Ethnic history
   c. La Raza
   d. Bilingual module
   e. Religious pluralism

4. Discuss the push and pull factors which explain Mexican migration to the United States.

Suggested Readings

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Cultural Literacy: An Essential Component to Teaching in a Bilingual/Bicultural Setting

by

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Many teachers of Mexican American students are not culturally literate in the home culture of their students. A teacher who is not competent in the home culture of his students is seldom as effective as the teacher who understands both the home culture and home language of his students. In this article, the author discusses a teacher training model which is intended to improve the cultural literacy level of future teachers.

The pluralistic composition of our contemporary society demands that teachers be effective in responding to the psychological and pedagogical needs of children from various ethnic and cultural backgrounds. All children enter the classroom with ideas, actions, attitudes, and learning styles that have been shaped by the environmental and cultural forces under which they have lived, and more than likely will continue to live during their entire school attendance. Too often, those children who do not belong to the dominant culture are assigned to a teacher, who no matter how well meaning, has little or no knowledge, understanding, or appreciation of the cultural forces that have affected and still are influencing every aspect of the students' lives. The teacher's preservice and inservice training is practically void of the information and skills needed in order to become an effective facilitator of learning for children from a different culture. This situation becomes even more drastic when the children are from a background where the language spoken in the home and community differs from that of the school and teacher. And since language is one of the major vehicles for educational socialization, it becomes immediately apparent that the child will be faced with almost insurmountable teacher-induced learning difficulties. These difficulties usually tend to become more pronounced as time passes. Actually, a vicious cycle is formed in which the student moves from one defeating situation to another, and finally becomes a drop-out statistic.

This means, then, that the teacher of children in a bilingual bicultural setting, if not a member of the children's culture, has the responsibility to become more than just proficient in the language. To be sure, acceptable proficiency in the language is not being relegated to a minor position, but additional knowledge about the child's cultural heritage, history, lifestyle, and beliefs is of equal importance. The mere fact that the child is being forced to operate outside of his usual cultural surroundings should be a clear signal to those making educational decisions concerning the child, that effective planning of his school career must be predicated on knowledge of the cultural forces that cause him to act and interact as he does. Probably the teacher has always functioned in the matrix culture and feels there is no need for further cultural education. In many instances teachers feel threatened when a deficiency in the humanistic area is pointed out.

However, for the teacher who is working with children from the second largest minority group in the nation, and the largest minority group in Texas, New Mexico, Colorado, California and Arizona, the degree of cultural sophistication, attitudes, and skills possessed will have a profound influence on the materials chosen to meet the needs, interests, and abilities of the pupils. In order to enhance the self concept of the child, strengthen his sense of self identity, and further educate him as to his cultural history and heritage, the teacher must have some background in these areas. The choice and evaluation of instructional material, much of which is grossly inadequate due to omissions, distortions, and generalities where minorities are concerned, requires an intelligent and informed teacher. It is also important for the teacher to be able to respond to the child in the affective as well as the cognitive realm, and most importantly accept the student as an individual of dignity and worth, who brings to school strengths as well as weaknesses, and who needs to be encouraged and motivated to extend himself to reach his utmost capabilities.

In a suggested model for training teachers to work successfully in a cultural pluralistic school, cultural knowledge was listed as the first element of a priorized scheme. The importance and necessity of producing teachers who are proficient in their student's home language and culture cannot be overemphasized; teachers should begin to examine the concept of culture, with culture being defined as:

> . . . all the accepted and patterned ways of behavior of a given people. It is the body of common understandings. It is the sum total and the organization or arrangement of all the group's ways of thinking, feeling and acting. It also includes objects they make -- the clothing, shelter, tools, utensils, and so on. In this sense, of course, every people -- however primitive -- has a culture, and no individual can live without culture.[1]

In this critical examination, the first step is to broaden and deepen the understanding of one's own culture by reviewing his life experiences and individualism. Logically, what follows would be an examination of other groups, their values, priorities, attitudes, feelings, and role-playing behaviors.

Phase One of an exemplary teacher training model, the CHCALT (Community, Home, Cultural Awareness and Language Training) is also geared to improve the cultural literacy of teacher education candidates. In this model, candidates study culture from an anthropological, sociological, psychological, aesthetic, linguistic, and historical frame of reference. Specific competencies peculiar to this phase of the training model are described below.

PHASE ONE-CHCALT MODEL

1. Anthropological perspective:
    - (a) The ability to apply a relativistic and holistic approach to the study of culture;
    - (b) A knowledge of the patterns and factors associated with cultural change and diversity.
2. Sociological perspective:
    - (a) An understanding of the role and diversity of social, economic, and political patterns of culture;
    - (b) An understanding of the functions and effects of kinship and nonkinship associations in culture.

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[1] Gwendolyn C. Baker, "Instructional Priorities in a Culturally Pluralistic School," Educational Leadership, XXXII (December 1974), pp. 176-78.

3. Psychological perspective:

    (a) An awareness of the integrated nature of behavior and culture -- the effect of cultural child-rearing practices on attitudes, and attitude's effect on cultural behavior and customs.

4. Aesthetic and spiritual perspective:

    (a) An understanding of the spiritual and ethical values of people as they relate to religious beliefs and practices, social and political structure, and cultural behavior;

    (b) An understanding of aesthetic expression as a reflection of people's spiritual and ethical values.

5. Linguistic perspective:

    (a) An understanding of language as a tool in the transmittal of cultural behavior and attitudes.

6. Historical perspective:

    (a) A knowledge of the history of ethnic America, with special emphasis on social and cultural factors.

It is only when teachers in bilingual bicultural settings have attained a sufficient degree of cultural literacy and understand the dynamics of culture as it affects educational practices, that they will be able to remedy some of the disparaging practices being inflicted upon Chicano children. Truly, a culturally literate teacher will become a bicultural individual, able to bridge the gap between the dominant and the coculture by understanding, valuing, and respecting both. This type of teacher will indeed be more sensitive and aware of the needs, interests, strengths, and abilities of children from a different culture.

For Discussion

1. Some parents prefer to have their children taught by teachers who are competent in the children's home language and home culture. What is your opinion on this subject?

2. Should a teacher of bilingual students make an active effort to learn the students' home language?

3. Define the following terms:

    a. Monocultural teacher
    b. Monolingual teacher
    c. Bilingual teacher
    d. Bicultural teacher
    e. Culture
    f. Coculture

4. Can a teacher be an effective teacher if he does not understand his students' home culture? Elaborate.

Suggested Readings

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The Story of Dr. Octavio García

by

Hubert J. Miller, Ph.D.

The oral history technique is one method of teaching history to students in bilingual education programs. Oral history is the tape-recording of a person's reminiscences by oral history interviewers. Invaluable accounts of Mexican American history can be obtained from knowledgeable, elderly Mexican Americans by utilizing the oral history technique. In relating his oral interview with Dr. Octavio García, the author demonstrates the value of oral history as a research tool in the study and teaching of Mexican American history.

The bicentennial spirit has opened many doors to our nation's past. Putting aside the crass commercialism that is frequently passed off as commemorating our country's heritage, we can find more positive results in one of the bicentennial goals, which calls for a study of the many heritages that have contributed to the making of United States history. In partial fulfillment of this goal the Texas Governor's Committee on the Aging embarked on a program which called for interviews with senior citizens in various parts of the state. The selected personnel represented many different walks of life and ethnic groups. Obviously these citizens had a story to tell that, if it went unrecorded, would never have entered the pages of history. Thanks to the tape recorder, the historian enjoys a tool that has proved invaluable in recording history that frequently in the past was lost with death.

Needless to say, such an ambitious project on the part of the Governor's Committee could not do justice to many senior citizen who had significant stories to tell. In the McAllen and Edinburg areas in south Texas the Committee selected some eight persons to be interviewed, but this is only a token beginning in the gathering of a rich oral history that up to now has hardly been touched by scholars. In fact amateur historians have done more in oral history than have the professional historians.

Among the eight names selected by the Governor's Committee appeared the name of Dr. Octavio García, with

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page 170 blank.

the admonition that an interview with this person merited top priority. Initial investigation into the individual's past showed that he had been born in Mexico around the turn of the century and migrated to the United States after the outbreak of the Mexican Revolution of 1910. These facts alone aroused much interest since one of my major areas of study is the Mexican Revolution and the Mexican migrations to the U. S. I was convinced that Dr. Octavio García could cast some light on the view that the norteños, the northerners in Mexico, had of the Mexican Revolution, and secondly, the experiences of Mexicans when they moved across the border and came into contact more directly with the Anglo American culture. The initial meetings with the man quickly convinced me that the story he had to tell would throw some interesting light on the questions that interested me. As the story developed I also found out that it became a history of medicine as practiced in the Río Grande Valley of Texas from the 1930's on. The final result was an invaluable account of an aspect of Mexican American history gained through the use of the tape recorder.

Certainly there are many other Garcias whose stories need to be recorded. The García account is only a beginning but it carries the added significance of showing why and how oral history is an indispensable tool in the study of the Mexican American past.

"Oral history," according to Willa Baum, "is the tape-recording of reminiscences about which the narrator can speak from firsthand knowledge. Through pre-planned interviews, the information is captured in question and answer form by oral history interviewers."[1] The interviewer must be prepared on the background of his subject so that he can draw the narrator out to tell the story that is historically significant. This process differentiates oral history from tape recording speeches or community events, which also have historical value and form an important part of a people's history. In fact, if it were not for oral recordings, this legacy would be lost forever.

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[1] Willa K. Baum, Oral History (Nashville, Tennessee: American Association for State and Local History by special arrangement with the Conference of California Historical Societies, 1974), p. 7. For a more detailed account see Gary L. Shumway and William G. Hartley, An Oral History Primer (Fullerton, California: Oral History Program, California State University, 1973).

Many people do not have the time to write memoirs. Furthermore, when historians treat of people's history as opposed to the history of the elite (about whom most of the history is written), it is not unusual to discover people who have not mastered the art of writing. One can only dream what insights a medieval serf or a slave on a southern plantation could have given about his or her life had there been a tape recorder. Even the so-called elite are frequently too involved in everyday affairs to have time for writing memoirs. Yet they can find time to be tape recorded. Although all of these recordings are individual accounts yet in words of Baum "taken together they provide a fund of color, detail and incident invaluable for future historical research."[2]

Although the tape recorder is of recent origin, the use of oral history is an old historical tool. The ancient Greek historian, Herodotus, had employed the interview technique of letting eyewitnesses tell him stories that were not recorded. Here and there throughout the ages both professional and amateur historians have utilized interviews to fill gaps about which written records had little or nothing to say. In our recent past and in our borderland area of the Southwest, Manuel Gamio, the Mexican anthropologist, studied Mexican migrations to the United States from around the turn of the century to the 1920's. The story mainly rests on interviews with individuals who made the northward journey from Mexico. The hardships of the Mexican migrants both in Mexico and in the United States are most revealing and obviously this story would have been lost had it not been for the Gamio collection of the migrant accounts.

The modern introduction of oral history with the tape recorder begins with the work of Allan Nevins in the 1930's, who may rightfully be considered the father of oral history. While working on his classic biography of Grover Cleveland, he realized the necessity of having observations from the close associates in the Cleveland administration. Many had passed on to their reward and had not recorded in memoirs the type of information the researcher desired. If only there had been an interviewer to record the story, the historian's task would have been much easier. From this germinated Nevins' idea of oral history. His tool was the laborious task of taking notes on his interviews. Unfortunately, few historians were equipped with shorthand skills to do such interviewing or were even willing to record copious pages of notes based on interviews. The answer to the problem came with the invention of the tape recorder. With this technological breakthrough Professor Nevins established the Oral History Research Office at Columbia University in 1948, which proved to be the pioneer venture in oral history collections. As of 1965 the Columbia University oral history collection consisted of some one quarter of a million pages of typescript -- a befitting monument to the work initiated by the pioneer of oral history.[3]

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[2] Willa K. Baum, op. cit.

The missing links that Allan Nevins encountered too frequently in amassing historical data for his biography on Grover Cleveland is an experience all too common for the student of Mexican American history. Even though the associates of President Cleveland did not always leave memoirs, the fact remains that many of their activities were recorded in public and private collections. But who, for example, recorded the story of the trials and tribulations of a recent Mexican migrant to the United States? At best the migrant may expect to become part of a cold immigration statistic, which obviously does not tell us much about the individual. Here again the tape recorder can come to our rescue to record a history of a people. In fact, in this case oral history may not only be the last resort but the only resort that the historian has to write the history of the Mexican Americans. This became most obvious to me as I did the tape recording with Dr. Octavio García of McAllen, Texas. As we briefly review the story of Dr. García, the reader will become aware of many facets of Mexican American history which might easily have been overlooked had the tool of oral history not been utilized.

Octavio García was born in Mier, Mexico, across the river from Roma, Texas, in 1899. After completion of his elementary education in his native town, he went to the ateneo, a private secondary school in Saltillo. His descriptions of the academic and social life of the period are very revealing. The classroom afforded him the opportunity of becoming exposed to revolutionary ideas, since he was in attendance at the school when the Revolution of 1910 was in progress. Since his family was acquainted with the Madero family, he had the chance to see Francisco Madero, leader of the revolution and later president of Mexico.

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[3] Bruce Catton, "Talk Now and Play Later," Think, XXXI (March-April 1965), pp. 20-23.

The García family was a ranching family with extensive land holdings on both sides of the border; therefore the insights of García into the Mexican Revolution carry the stamp of a northern rancher. He condemned the exploitation of the peons by the *haciendados*, that is, the farming landed aristocracy who utilized the unskilled labor. On the other hand, he claimed this was not typical in his area, northeastern Mexico, where the *ranchero*, or cattle rancher, employed skilled labor such as the *vaqueros*, or the cowboys. To retain such a skilled labor force, García maintained, it was necessary to pay satisfactory wages and provide decent employment conditions. Obviously the generalization does not apply to all ranchers but it is a trait or tendency that other scholars who have studied ranching in northern Mexico have found to be the case.

Besides ranching interests, the father of the García household operated a stagecoach line between Matamoros and Monterrey. In this venture he also had a contract with the Porfirio Díaz government to carry the mail. The relationship proved disadvantageous when the Díaz government fell in 1911 even though the García family was supporting the revolution of Madero. The wave of civil wars and political chaos that followed the defeat of Porfirio Díaz resulted in the death of Madero in 1913. The Victoriano Huerta administration that followed lasted only until 1914 when Venustiano Carranza took over the political destiny of Mexico. Because of the García ties with the fallen Díaz administration and the increasing revolutionary antagonism towards the landed aristocracy, the father, for reasons of personal safety, decided to leave Mexico and settle on his ranch north of Edinburg, Texas.

The García narration regarding his life on the Texas ranch depicts the feeling of many a Mexican migrant who came into contact with a strange new culture. His contacts with the people of Anglo culture were limited to the neighboring Anglo ranchers. He noted that many of these ranchers spoke Spanish and had married ladies of Mexican descent. He therefore admitted that the cultural and racial discrimination which many Mexican migrants experienced were not part of his teenage experience. According to Dr. García, the Mexican and Anglo ranchers enjoyed very friendly relations but added that the resentments that the Mexican ranchers carried against the Anglo people were toward those Anglo business tycoons like William Randolph Hearst who had cooperated and profited by dealing with the corrupt Díaz regime.

His life on the Texas ranch was brief, lasting from 1914 to 1916. In 1916 his father sent him to St. Louis College (present-day St. Mary's University) in San Antonio, a boarding school for boys. Living in San Antonio gave him the first true taste of discrimination against his people and the Black people. The two-year attendance at the college enabled him to develop English language skills which were essential for admission to medical school.

The young García was not certain about which medical school to attend. The continuing revolutionary uncertainty in Mexico held little if any promise for his return to the mother country to pursue medical studies. He gave serious consideration to attending a medical school in the northeastern part of the United States. In fact, such was his plan when he left Texas around 1919. More by accident than design he ended up entering the St. Louis University medical school. As he related it, he stopped off at St. Louis on his way to the northeast and talked to one of the St. Louis University counselors. Apparently the counselor must also have been an effective recruiter since he convinced the young man that St. Louis University was the place to continue his studies.

The years of medical training coincided with the "Roaring Twenties." His comments are enlightening both in regard to student life and the reactions to this period of time. A case in point is the Anglo custom of courtship, which was completely alien to the narrator's tradition.

> I had a hard time getting used to the idea of the date. In Mexico, a young man did not take a young woman out. He visited her at her parents' home, under the strictest chaperonage. I was completely lost, asking a girl to go somewhere with me all by ourselves to a movie or a dance or a walk in the park. At first I refused to date at all unless I was formally introduced to the family of the girl, as had been the custom at home. But eventually I got used to it.[4]

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[4] Octavio García, Oral Interviews with Dr. Octavio García, typed annotated index of a tape recorded series of interviews conducted by Hubert J. Miller, associate professor of history at Pan American University (Edinburg, Texas: Pan American University, 1976), 34 pp. In the Learning Resource Center, Pan American University, Edinburg, Texas.

If dating caused a cultural clash, the North American noble experiment with prohibition caused additional problems. Needless to say the Mexican American was not the only ethnic group to find this practice alien to its heritage. It did not take long for Dr. García and his fellow students to devise ways and means of circumventing the law. Let us listen as the young medical student relates the story.

> At the time the "Roaring Twenties" were just beginning and what we called "roadhouses" were prevalent, where people could go and dance. Prohibition was at its height, but medical students could easily procure prescriptions for whiskey "for medicinal purposes" from their professors, so we were very welcome for that reason. I was amazed very often at my fellow students, at the informality and type of dance and the type of music, and at some of their carryings-on. The pranks they played on each other -- and sometimes on me -- seemed to me very immature. But I tried very hard to understand their customs.[5]

The initial years of medical school were subsidized by the García family but the financial support quickly disappeared when the family suffered severe financial losses in 1921. From this time on the young aspiring physician had to depend on his own monetary resources. Fortunately he found work with a St. Louis pharmaceutical supply house where he served as an interpreter for the firm's Mexican and South American clientele. Additional sources of funding arrived when he received a fellowship from the university. These financial resources enabled him to complete his medical studies and begin his internship at the Jewish hospital in St. Louis.

The internship program had no fixed hours. This meant beginning at an early morning hour and working until late at night when all the work was done. Not only was this taxing schedule followed on week days but also on Sunday, except for some released time to attend religious services. The demanding schedule, he claimed, was helpful preparation for the hard work that is the lot of every doctor.

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[5] Dr. Octavio García, op. cit.

The long working hours limited the young man's social engagements. Nevertheless he did have the opportunity of meeting nurses and medical technicians. Here he encountered a familiar face which he had previously met in medical school. She was Cecile, the daughter of a Russian Jewish immigrant who had moved his children from New York to St. Louis to open a drug store. The courtship ended in marriage in September of 1928. Since Octavio was a Catholic, his church did not look kindly on interfaith marriages. On the other hand, Cecile's father objected because the groom was non-Jewish. Later on when he began his medical practice in the Río Grande Valley, the marriage to a Jew was again not accepted by some of the people with whom he associated.

Upon completion of the internship it was Dr. García's hope to begin a private medical practice in St. Louis. These plans were abruptly changed by the death of his father in 1930 when he returned home to assist his family, whose financial means were quickly eroding due to the Depression of the 1930's. At the same time the García family could no longer rely on their extensive land holdings in Mexico which had been expropriated by the revolutionaries. To be near the family he entertained the idea of opening a medical practice in Monterrey, Mexico, but the application for a medical license was rejected since the García family was identified with the old landed class by the Mexican government. These obstacles forced him to the decision of opening his medical practice in McAllen, Texas, where the city had just completed building a new hospital.

Dr. García was not the first Mexican American doctor to practice in the Río Grande Valley. Like the few others who earlier had opened medical practices in the valley, he met a cold reception from some of the Anglo American doctors and the Anglo American community. The initial experiences can best be related in the words of the young doctor.

> I considered it the courteous thing to do to let the city fathers and the mayor of the town know that I was going to settle in that community and also to let the other doctors know that I was setting up practice there. So I went to the mayor, who happened to be a doctor, and told him my intentions. He told me, "No! We don't need you! You should go to Mexico and deliver those women's

> babies! You are a Mexican and that's where you belong!" I was quite astonished at this cold reception.[6]

Not only did Dr. García find himself the object of discrimination but his wife fared no better. Certain townspeople objected to her being Jewish. According to the García story the matter came to a head when one Sunday morning after having taken his wife to Mass certain Anglo American ladies in the parish insisted that he should not bring his Jewish wife to church. "Because they were women and I was a gentleman, I didn't say what I felt," he remarked. But what he did tell them was, "The Virgin Mary, the mother of Jesus Christ, was a Jew!"[7]

The young doctor quickly encountered other cases of discrimination against the Mexican American people. When he toured the newly-built hospital in McAllen, he discovered that the top floors in the hospital were reserved for Anglo American patients, whereas the basement with six to eight beds was reserved for Mexican American clientele. This section of the hospital was called the Mexican ward. Dr. García became convinced that something had to be done about this matter. After all, the hospital was paid for by tax money which the Mexican Americans paid just as did the Anglo Americans. When he complained to one of the city commissioners, a Mexican American, about the discrimination, he received the answer: "You just don't understand. That's the way things are run around here."[8] Such a reply coming from a fellow Mexican American Dr. García found hard to understand. What he failed to see was that was only an introduction. The full implications of discrimination became more obvious when he began his medical practice.

At the time of his beginning medical practice, McAllen and the surrounding area had only six doctors. All were general practitioners. In fact, Dr. García was the first surgical specialist to serve the McAllen community. Of these six, he count could on the support of only two, one who was Anglo American and the other, a Dr. Balli, who was of Mexican birth. Thus at times he was forced to perform surgeries unassisted even to the point where some of the doctors refused to administer anesthesia, as happened in the operation on a cowboy for a strangulated hernia. The operation proved highly successful and word of the doctor's ability spread quickly both among the Mexican American and Anglo American communities. Other successful surgeries followed, especially surgeries performed on some of the other doctors' patients who had been unable to perform the needed operation. Some of these cases were duly publicized in the local newspaper and thereby enhanced the young surgeon's fame in the community.

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[6] Dr. Octavio García, op. cit.

[7] Ibid.

[8] Ibid.

The height to which discrimination could rise became clear to the doctor when on one occasion he diagnosed an Anglo American lady's problem as an intestinal obstruction in need of immediate surgery. The patient's husband refused to permit Dr. García to operate on his wife, declaring that he "wasn't going to let any damn Mexican open his wife's belly."[9] Since there was no other doctor in town who could perform the needed surgery, the wife was sent to San Antonio but there the operation was too late to save her life. The San Antonio doctors informed the husband that if he had put aside his prejudices his wife's life could have been saved since Dr. García was fully competent to perform the operation. The doctor's reaction to this unfortunate incident serves as a most befitting epitaph.

> It is always the patient who loses; to me, the patient comes first. It is not right for racial bitterness to interfere with the care of the patient. It soon became evident to people that the patient came first with me, regardless of color or creed, and they respected me for it, both Mexicans and Anglo Americans, because they knew I would do my best for the patient -- any patient.[10]

Perhaps one of the most cruel incidents of discrimination occurred when Cecile was expecting their second child. Dr. García had arranged with Dr. Balli to deliver the child but this became impossible when Balli remained on an extended visit to Monterrey. The Anglo American doctor who had been cooperative had retired. The young physician therefore sought the help of another doctor who gave his verbal assurance to perform the delivery.

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[9] Dr. Octavio García, *op. cit.*

[10] *Ibid.*

Dr. García was a specialist in surgery and felt that his long absence from routine deliveries did not qualify him for this type of medical service. When the expected time for delivery arrived, Dr. García discovered that his Anglo American colleague refused to perform the delivery. In fact, he delivered a very blunt message to the Mexican American doctor which stated, "Hell, no! That damn Mexican can deliver his own wife!"[11] Fortunately, Dr. Balli had returned to McAllen at the time and was able to make the delivery.

Dr. García realized that discrimination was deeply rooted in one's culture and that much time was needed to eliminate the social and professional discriminations he suffered so frequently. He claimed that he gained some success in reducing discrimination barriers to social and professional acceptance. This success he attributed to two traits: "The first thing was firmness. I knew my ability, I knew the extent of my education, and I knew my rights and insisted that they be respected. The second thing was competence in my professional field. I became accepted because the community needed my competence in surgery."[12] This attitude undoubtedly enabled him to succeed where others might well have given up and gone to communities that would have welcomed the needed professional services.

Although the doctor and his wife weathered the prejudiced behavior of their associates, both felt that their children were too immature to undergo similar ordeals. Since they felt that the quality of education in the McAllen public school system left much to be desired and also thought it best to remove them from the hostile environment, they decided to send their children to a private boarding school in San Antonio upon completion of the sixth grade. Obviously it was a young age for children to be separated from their parents but Dr. García admitted he had no other choice.

There was more to the problem that the doctor faced than discrimination. Since he was a specialist, he was not kindly accepted by the other doctors, with the exception of the two already cited, who were general practitioners. This became obvious when he complained about the low level of efficiency at the hospital. He pointed to disorganized administration, inadequate laundry facilities, inconvenient location of kitchen facilities, lack of required laboratory equipment and an unused X-ray machine, which nobody at the hospital knew how to operate. The last mentioned problem was resolved quickly when he obtained the services of his wife, who was a lab technician, to operate the machine, not because the family needed money but because it was an indispensable service.

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[11] Dr. Octavio García, op. cit.

[12] Ibid.

When he brought the complaints to the attention of the mayor, he was told that he was an "uppity Mexican" and the biggest nuisance in town. Apparently in a spirit of resignation the mayor informed the doctor that since the upstart knew so much about hospital administration he would appoint him to the hospital board. García jumped at the opportunity on the condition that he would have a free hand in changing things.

His first move was to insist that complete permanent records be kept on all admitted patients. In the past the records frequently showed only the patient's name. This innovation did not meet the approval of the older doctors who considered it useless paper work and a waste of valuable time.

Another matter that drew the physician's attention was the practice of not requiring doctors to present their credentials when they sought permission to practice in the hospital. This resulted in having incompetent doctors on the staff. In fact, on a number of occasions Dr. García had to complete operations that were started by one of these doctors. It was not always a case of incompetency. Dr. García cited the case of completing an operation after a drunk doctor left the operating table in the middle of surgery. These problems obviously were not unique in American medical annals. McAllen, like any other small rural community of that day and age, did not attract the best doctors, but in view of the isolated hinterland location, the community may have had more serious medical professional problems than other rural areas.

Under such adversities it took the type of physician as Dr. García to bring medical know-how and services that were infrequently available in such isolated communities. It also required innovations and skills that many a doctor in a more populated community did not possess. As Dr. García related due to inadequate and nonexistent medical services he had to perform operations on kitchen tables because patients could not be transferred to larger and better-equipped hospitals.

Being in an isolated community made it extremely difficult for a doctor to keep abreast of new findings and techniques in his field. Dr. García tried to resolve the problem by making arrangements for patients to go to San Antonio when he could not perform the required surgery. Many times he went with the patients to assist in the operation so that he could watch and learn. At other times he would telephone specialists in San Antonio or other places to seek the necessary advice for surgery in complicated cases. As a result, he became very competent especially in orthopedic surgery and urology.

Not only was the Río Grande Valley isolated but it also was a poverty area which was aggravated by the Depression decade of the 1930's. Since much of his clientele was Mexican American, many patients were unable to pay for medical services. According to the doctor, "between 1932 and 1938 I'm sure at least half of our services went unpaid. But people mostly tried to give something by way of payment, even if it was live chickens and produce."[13] This type of generosity toward indigent patients he claimed was characteristic of all the doctors with whom he associated.

The story of Dr. García's medical practice is still unfinished since after half a century in the medical practice he still practices as a part-time physician. Despite the many trials and tribulations he had to face, he was able to bring his knowledge and help to a community that was in dire need of such professional services.

In reviewing the García story in a very summary fashion as was done here, the reader can immediately detect the value of oral history as a research tool for the study and teaching of the history of Mexican American people. We have seen a glimpse of a son of the northern Mexican rancher, who witnessed the beginnings of the twentieth century Mexican Revolution and a result migrated to Texas. The story of the doctor's residence in south Texas, especially as a practicing physician, is replete with cultural clashes and discrimination. Although these experiences are not unique, they provide a first-hand account with which the Mexican American can easily identify.

For the interviewer in this oral history account the most lasting impression is the fact that here we have a man who had no peers in the medical practice in the McAllen community, yet he suffered many discriminatory barriers. The frequent excuse that ethnic minorities would be hired or accepted if they had the required qualifications certainly was not a valid reason in this case. The obvious and immediate question is how many other Garcías were there and still are there. It was firmness, dedication, and competency in his chosen profession that eventually assured him a degree of success. This spirit the doctor summed up very well when he remarked, "By a successful physician, I mean one who loves his profession and is more interested in being of service than in getting rich."[14]

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[13] Dr. Octavio García, op. cit.

For Discussion

1. Define "oral history." Discuss some of the disadvantages of the oral history technique.

2. Make a distinction between "prejudice" and "discrimination."

3. Define the following Spanish terms:

   a. Ateneo
   b. Haciendados
   c. Norteños
   d. Vaqueros

4. Discuss ways in which the oral history technique can be used in bilingual education programs.

Suggested Readings

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[14] Dr. Octavio García, op. cit.

Special Spanish for Bilingual Teachers

by

Guadalupe Quintanilla, M.A.

High school and college teachers of Spanish have tended to teach all students in their Spanish classes as if none had a background in Spanish. This traditional method of teaching Spanish, claims the author, has tended to "unmotivate" the thousands of Spanish-speaking students who must learn Spanish in a class tailored to meet the educational needs of non-Spanish-speaking students.

Bilingual education in the United States is in the neophyte stage at this time, and little is known about the variables involved in building a successful bilingual program. Research is beginning to indicate the following as important variables: (1) curriculum content; (2) teaching methods; (3) selection of pupils and teachers; and (4) evaluation criteria and instruments (Saville-Troike, 1973; Paulston, 1974; Ramírez and Castañeda, 1974). Ideally, priority should be given to the development of appropriate curriculum materials, and of methods based on the behavioral, linguistic, and social characteristics of local communities for the benefit of the child. Nevertheless, the reality of ongoing programs dictates other priorities such as the need for competent, truly bilingual teachers.

Numerous studies (Witkin, 1967; Cohen, 1969; Madsen and Kagan, 1972; Ramírez and Castañeda, 1974; Saville and Troike, 1973) reveal that children at the elementary school level learn better if basic instruction is given to them in their first language, and in the U.S.A., especially in the Southwest, that first language for many children is Spanish. However, there is a severe shortage of qualified bilingual teachers within the school districts, and emphasis appears to be in the area of training monolingual teachers by offering them crash courses in Spanish. Little beyond hour-long workshops implemented by some school districts is done to support the language (Spanish) development of Spanish surnamed teachers. It is simply assumed, in many cases, that Mexican American teachers can effectively perform and deliver instruction in Spanish. This is definitely not the case. Many of the teachers who come from a Spanish-speaking environment have traditionally been exposed to Spanish that is spoken by relatives who do not speak English, but only understand it. Furthermore, because they have grown in an English-speaking environment and have been strongly influenced by the school and their peer group, they have learned to communicate better in English than in Spanish. Even at home, when spoken to in Spanish, they answer in English. Several explanations have been offered for this phenomenon. Some educators express the idea that Mexican Americans have been conditioned by the socialization practices of the dominant society, and feel embarrassed about speaking and even knowing Spanish (Ortego, Moreno, Romano, 1971). Furthermore, rarely do teachers of Spanish-speaking background have the opportunity to receive formal instruction in Spanish. Not having had the opportunity or the desire to learn standard Spanish, many of the teachers find themselves without the ability to communicate effectively and/or to write what is considered to be their native language. The result is that the average Mexican American instructor is handicapped because of his/her inability to speak fluently, and to write the standard forms of Spanish. This in turn handicaps the pupils and creates a vicious cycle. Therefore, there is a need for colleges and universities to implement effective courses in Spanish, especially when the majority of students taking the courses have expressed the desire to into bilingual teaching. At the University of Houston this problem was recognized, and, as a result, a study was undertaken to determine what motivational teaching strategies are to be used which might differ from the traditional approach to the teaching of Spanish.

Theoretical Framework

The theoretical framework of this study was based on the premise that traditional methodology for teaching Spanish to Spanish dominant students has been insufficient to motivate them to learn and to use the language. There is a discrepancy between what traditionally oriented Spanish courses offer and what appears to be required to motivate the Spanish dominant student. This discrepancy appears to exist especially in the areas emphasized in language learning and in the relevancy of the material used for reading. Recent studies indicate that the culturally different student exhibits a unique cognitive learning style as a result of his socialization background. According to the results of several studies (Beman, 1974; Ramirez and Price-Williams, 1971; Ramirez and Castaneda, 1974; Nelson and Kagan, 1972), there are two significant modes of learning: Field Independent and Field Sensitive cognitive styles. Characteristics of the field independent learner include the preference for a scientific approach to learning and for the explanation of details. Furthermore, the field independent learner, according to researchers, seeks non-social rewards. The characteristics associated with the field sensitive learner include awareness of the social environment and better performance when global aspects of the curriculum are explained and when concepts related to personal interests are used as teaching aids (Cohen, 1972; Witkin, 1967; Dyk and Wilkin, 1965; Ramírez and Castañeda, 1974).

Methods and Procedures

At the University of Houston, students who have a bilingual (Spanish-English) background are encouraged to take a Special Spanish test. The purpose of the test is to help the advisors to determine whether the student belongs in first, second, or third year Spanish. The need for the exam arose because students with a bilingual background can usually score high in the traditional language placement test that is given. As a result Spanish dominant students were placed at advanced levels of Spanish that they could not effectively handle. The Special Spanish test is divided in three parts. The first section has 35 questions designed to test the extent of the student's vocabulary. The second question presents hypothetical cases and the student is requested to react in writing. This section has been designed to test the student's ability in writing. It also has paragraphs for reading and ten questions about the readings in the third section. The readings increase in difficulty. This part was designed to test the student's comprehension. The placement of students after taking the test became easier, but evidence (in the form of grades and other types of evaluation used by different instructors of the Department) indicated a lack of success in the learning of Spanish by students of Mexican descent.

Many writers have attested to the importance of effectively motivating the student in the classroom (Dinkmeyer, 1965; Combs, 1963; Jersild, 1968; La Benne, 1972). In an effort to determine whether or not there is a relationship between motivation and success in learning standard Spanish in a group of Spanish dominant students, a special class, Spanish 238, was designed and taught during the 1975 Spring semester. Spanish dominant students had the opportunity of taking either the traditionally oriented class of Spanish 232 or the newly developed Spanish 238. In the traditionally oriented 232 class the students were exposed to the techniques of Spanish taught as a second language. Spanish 232 is designed to teach those who are learning

Spanish as a second language, and emphasis is placed on helping the student to understand from a grammatical approach the intricacies of Spanish. The goal of the class is to help the student to understand. Reading is emphasized. The readings are about Spain or some Latin American countries. The teacher was Mexican American.

In the newly developed Spanish 238 class, different motivational techniques were utilized. The approach to the teaching of the language was not from the point of view of teaching a second language, but of expanding and improving the first. The Spanish dominant student faces particular problems. An example of one is the interference of one phonetic system with the other. (The student learning Spanish as a second language does not have the problem because new sounds are explained. The native speaker acquires the sounds without formal instruction.) This interference results in metathesis, the transposition of letters in a word. For example, a student may say cuidad for ciudad (city). Problems of this and other types were carefully explained to the students in Spanish 238. The reality of Spanish being a difficult language to learn was also brought to the attention of the students. Spanish dominant students usually feel that because they have a Spanish surname they should know the language, and feel embarrassed when they realize that they do not. The explanations about the need to study in order to learn clarified misconceptions. Emphasis was placed on conversation, expansion of vocabulary and writing. The goal of the class was to motivate the students to learn and to use the language. The readings were about and by Mexican Americans. The teacher was Mexican American. Both classes had 20 students each, and the same teacher. Both groups covered the same grammatical explanations, from accents to the subjunctive. Both groups read 20 stories each. At the completion of the semester the students were given the Special Spanish test. For the purpose of conducting this study the original scores the student made in the Special Spanish test were retrieved.

Hypotheses

The following hypotheses were tested in this study:

(1) There is no significant difference in ability between students in group A and students in group B;

(2) There is no significant difference in ability between students who successfully completed Spanish 232, and students who successfully completed Spanish 238; and

(3) There is no statistically significant improvement in group B over group A after completion of classes.

Method

One factor analysis of variance was used to determine differences between two test groups before and after Spanish 232 or Spanish 238. The first analysis was used to determine whether or not there was a significant difference in ability between the two groups based on scores from the Special Spanish test. The second analysis was used to determine whether or not there was a significant difference in ability between the two groups based on scores after completion of Spanish 232 and Spanish 238. The final analysis was used to determine if there was a significant improvement between the two groups after completion of the courses.

Tests

In the tests, group A represents the group of 20 students selected to take Spanish 232 and group B represents the group of 20 students selected to take Spanish 238.

I. Test: $F._{(01,\ 1,\ 38)} - F_{c\ o}$

Ho: There is no significant difference in ability between students in group A and students in group B.

Table 1

Source	Sum of Squares	Degrees Freedom	Mean Square
Between	9.14	1	9.14
Within	57,761.2	38	1520
Total	57,770.34	39	XXXX

F_c = .006 $F.\ (01,\ 1,\ 38) = 7.56$

Result: $F_{(01,\ 1,\ 38)} - F_c = 7.554$

II. Test: $F_{(01,\ 1,\ 38)} - F_{c}\ 0$

Ho: There is no significant difference in ability between students who successfully completed Spanish 232 and students who successfully completed Spanish 238.

Table II

Source	Sum of Squares	Degrees Freedom	Mean Square
Between	17977.6	1	17977.6
Within	23936.8	38	630
Total	41914	39	XXXX

$F_{c} = 28.5$ $F_{(01,\ 1,\ 38)} = 7.56$

Result: $F_{(01,\ 1,\ 38)} - F_{c} = 20.94$

III. Test: $F_{(01,\ 1,\ 38)} - F_{c}\ 0$

Ho: There is no statistically significant improvement in group B over group A after completion of training.

Table III

Source	Sum of Squares	Degrees Freedom	Mean Square
Between	17139.6	1	17139.6
Within	42487.97	38	1118.1
Total	59627.57	39	XXXX

$F_{c} = 15.329$ $F_{(01,\ 1,\ 38)} = 7.56$

Result: $F_{(01,\ 1,\ 38)} - F_{c} = -7.769$

Results and Conclusions

Test I indicated that there was no significant difference in abilities between the two groups before training. Therefore, any changes in group abilities after training could be attributed to grammatical and/or motivational factors introduced in the curriculum of Spanish 238 that were not introduced in Spanish 232. Test II indicated a significant change in ability after training and Test III reinforced this finding when the students' abilities were dropped from the comparison, and only the improvements were compared.

The general findings of this study indicate the need to introduce motivational techniques different from the traditional ones emphasized in the average Spanish classes which teach Spanish to Spanish dominant students. Current empirical data reveal that students learn better when they are effectively motivated in the classroom (Ramirez and Castaneda, 1974), and students who have gone through a positive Spanish learning experience should be able to deal in a more effective way with Spanish-speaking students in a bilingual setting. The present study has considerable theoretical and educational implications, and due to the inherent limitations of the study, the results can only be viewed as tentative. Additional replication, and further long range investigation is needed to study the effects of this type of Spanish instruction. It also would be important to determine the long range effects of this type of instruction on the academic learning and future performance of these students as teachers in bilingual settings.

For Discussion

1. "Many Anglo Americans assume that most Mexican American elementary school teachers can effectively speak and teach in the Spanish language," commented a Mexican American teacher. Do you agree or disagree with the comment? Explain.

2. Describe the two cognitive styles of learning. How do they differ?

3. Summarize the educational research study described in this article. What implications does this study pose to teachers of college Spanish?

4. Do some library research and become familiar with English as a Second Language (ESL) teaching methods and techniques.

5. Do some library research and become familiar with Spanish as a Second Language (SSL) teaching methods and techniques.

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PART VI

PSYCHOLOGICAL PERSPECTIVES

Don't Call Me Chicano Unless. . .

by

Octavio A. Ballesteros, Ed.D.

The teacher of bilingual Mexican American students will come into contact with many Spanish-speaking adults: parents, community members, social workers, teachers, school administrators, and other school professionals. The youthful school teacher, who probably was introduced to the term Chicano while attending college, may decide to refer to Mexican Americans as Chicanos, mainly because the term was used freely by many college instructors and students. Is it prudent for a teacher, when conversing with Mexican American adults, to refer to all Mexican Americans as Chicanos?

In 1971, I was drinking coffee at a university coffee shop. A young Anglo American college student was sharing my table. After we had conversed for a few minutes, the student asked me, "you're a Chicano, aren't you?"

"What's a Chicano,?" I asked.

"A Chicano is a Mexican American," he answered.

"Well, if a Chicano is a Mexican American, then I'm a Chicano."

"I hope you're not hung up on terms," he added.

"Only on unfamiliar terms," I answered.

The thin youthful student looked at me eye to eye and asked, "Why are so many Mexican Americans sensitive about being called Chicano?"

"It's not because they are sensitive; it's because many of them do not know where the term originated or the term's full definition. Many Mexican Americans consider Chicano a slang term -- like Dago or Wop."

"What's a Wop?"

"Beats me," I responded.

A number of college professors and politicians have grasped the word *Chicano* to demonstrate they are well-informed in the area of Mexican American affairs -- yet these teachers and public servants have done little research to determine if the term *Chicano* is offensive to large numbers of Americans of Mexican ancestry.

It has always been my firm belief that a person should not use a word unless he understands the meaning of the word. I first heard the word "rip-off" in 1974; it was used by a college professor. I could not determine the meaning of "rip-off" from the context of the conversation but I was curious enough to find out the word's meaning. I asked a friend but he said he had never heard of the word. A few weeks later, I heard the word used by a celebrity on a television program. Then, a few days after that, I heard the word again used on television. Because the term was used on a police detective television series, I have concluded "rip-off" is the slang synonym for robbery or theft; then again, perhaps "rip-off" is a synonym for robbery, theft, *and* burglary. But I am not really sure; and until I am sure, I will refrain from including the word "rip-off" in my active vocabulary. I feel more or less the same about the word *Chicano*.

To fully grasp the significance of the current popularity of the word *Chicano*, one must be familiar with the sociological phenomenon known as assimilation. Andrew M. Greeley, in his book *Why Can't They Be Like Us*? maintains that each ethnic group that has immigrated to the United States has progressed through six steps of assimilation: (1) Cultural Shock; (2) Organization and Emerging Self-Consciousness; (3) Assimilation of the Elite; (4) Militancy; (5) Self-Hatred and Antimilitancy; and (6) Emerging Adjustment.[1]

The Irish, French, Jews, Italians, Germans, Spanish, Mexicans, and Puerto Ricans have all gone through these six steps of assimilation and acculturation. No immigrant group can by-pass the assimilation process, though some ethnic groups progress through the six steps more quickly than other groups (e.g., English immigrants, because the American culture is basically an English culture, probably would somersault over the first four steps).

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[1] Andrew M. Greeley, *Why Can't They Be Like Us?* (New York: E.P. Dutton and Company, Inc., 1971), pp. 53-59.

Newcomers to America are still progressing through these six steps. How quickly an ethnic group becomes assimilated depends on such factors as: (1) proximity of an ethnic group's home country to the United States; (2) similarity between an ethnic group's cultural values and the cultural values of the United States; (3) similarity between an ethnic group's race and the race of the dominant group in the United States; (4) an ethnic group's attitude toward being assimilated into the American culture; and (5) an ethnic group's socioeconomic class level upon immigrating to the United States.

My personal theory is that Americans of Mexican descent who call themselves Chicanos are progressing through the first four steps of the assimilation process while Americans of Mexican descent who prefer to be called Mexican Americans are usually progressing through the final two steps of the assimilation process.

Let us see how Mexican Americans who resent the term Chicano perceive the word. To many Mexican Americans over thirty-five years of age (the author belongs to this group), Chicano is perceived as the imposition of a vague, strange term to describe their ethnicity. Many middle-class Americans of Mexican descent view the term Chicano as lacking in prestige and status and is about equivalent to calling an Anglo American an Appalachian or a Cowboy. Though there is nothing offensive in being called an Appalachian or a Cowboy, it would simply be inaccurate to infer that all Anglo Americans are members of those two subcultural groups. To carry the point a bit further, should we be surprised if Japanese Americans do not appreciate being called Japs or Nips?

Chicano, to many middle-aged middle-class Mexican Americans, means a lower-class, unskilled Mexican American who is poorly educated, lives in poverty in the barrio, and perhaps is a legal or an illegal alien from Mexico. Thus, a Chicano often is viewed as a Mexican American who is unassimilated and unacculturated -- a person who has yet to make it into the American mainstream. In fact, some middle-class Mexican Americans perceive Chicanos as members of a subculture within the Mexican American culture. (Now, if it is true that most Chicanos are Mexican Americans who have not yet made it into the American mainstream, is it surprising that some Chicanos feel frustrated, angry, hostile, and alienated in our society?)

A few Mexican Americans resent being called *Chicano* because they view the term as a cacophonous word which seems to be phonologically similar to "chicanery." Nearly all Mexican Americans have a strong desire to be considered unadulterated, unhyphenated Americans -- and *Chicano* is a shibboleth which middle-class Mexican Americans feel is directing them away from their goal of becoming full-fledged Americans. Basically, what middle-aged, middle-class Mexican Americans are saying is, "Don't call me a *Chicano*; call me an American."

Now, let us see how Americans of Mexican descent who approve of the term *Chicano* perceive the word. To the younger generation of Mexican Americans and to some older Mexican Americans who have joined the *Chicano* movement, *Chicano* symbolizes:

-- A Mexican American who is proud of his Mexican ancestry, especially of his Mexican Indian ancestry. For too long, Mexicans have been stressing their European ancestry. The *Chicano* movement is dedicated to the development of ethnic pride in *both* the Indian and European heritages of Mexican Americans.

-- Unity and cooperation among Mexican Americans. Unfortunately, too often, Mexican Americans have tended to be divided within their ranks ("Divide and Conquer," goes the old adage). *Chicanos* realize that strength lies in unity. Only through cooperation can the Mexican American achieve and progress in the areas of politics, economics and education. *Chicanos* are intensely concerned that Americans of Mexican descent are a relatively economically and politically powerless ethnic group. If the *Chicanos* were to adopt a motto, I suppose it probably would be, "Achievement and Progress through Cooperation and Unity." Perhaps this motto or a similar one already has been adopted by *Chicanos*.

-- The cultural maintenance of the ethnic group. *Chicanos* do not want to lose their home culture and language in the process of acculturation and assimilation. Though many ethnic groups in America have elected to forget their Old World culture and language, *Chicanos* believe they have an alternative -- biculturalism and bilingualism.

-- Psychological equality for Americans of Mexican descent. There are two types of psychological equality: group psychological equality and individual psychological equality. Group psychological equality exists when most group members are proud of their ethnic group's cultural accomplishments; an individual who is truly proud of being a member of his ethnic group has achieved individual psychological equality. *Chicanos* are deeply involved in attaining group and individual psychological equality for all Americans of Mexican ancestry.

Perhaps the reader is wondering where the writer stands on the *Chicano*-Mexican American term controversy. My response to the reader's curiosity is quite simple. Though I prefer to be referred to as a Mexican American, you may call me *Chicano* if you really understand the origin and meaning of the term. However, don't call me *Chicano* unless:

-- A *Chicano* is a Mexican American tired of being considered a foreigner in his own country.

-- A *Chicano* is proud of both his Indian and Spanish heritage.

-- A *Chicano* is a Mexican American constantly searching for a deeper understanding of his ethnic group's cultural heritage.

-- A *Chicano* is committed to cultural and language maintenance for Americans of Mexican descent.

-- A *Chicano* is a proponent of increasing progress, cooperation, unity, and supportiveness among Mexican Americans.

-- A *Chicano* is dedicated to achieving psychological equality for the Mexican American.

-- A *Chicano* believes that the only formula for ethnic group success is: a complete commitment to formal education and hard academic work.

-- A *Chicano* is an American in search of a better life for his ethnic group and for himself.

Let me conclude this article with one final thought. If you are an American of Mexican descent, this article has probably affected you in one of two ways: (a) It has aroused your ethnic consciousness to the point that you feel like walking up to a group of Mexican brothers and saying, "If there is anything I can do for you, let me know." And to this feeling, I say, "Great." (b) It has aroused your passions to the point that you feel angry at me, the writer. And to this feeling, all I can say is, "I'm truly sorry about that, *Compadre*. Try reading this article again."

For Discussion

1. Define the following terms:

   a. Acculturation
   b. Assimilation
   c. *Barrio*
   d. *Chicano*
   e. Cultural heritage

2. Why do some Mexican Americans resent being called *Chicano*?

3. In your opinion, should American immigrants strive to forget their Old World language and culture?

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Why?

by

Guadalupe Quintanilla, M.A.

This short story vividly describes how a Spanish dominant child might feel when he painfully realizes how he doesn't understand the language that his teacher is using in the classroom.

Yes, I remember. . .

I remember how scared I used to be. I used to wonder every minute why my mother would do such a thing! She left me here! Alone. I knew that she was sitting outside on the steps of the school, but that didn't help, I was still scared. I guess I still am. Mrs. Jones, the teacher, looks mean. She never smiles like my mother. She doesn't talk like my mother, either. She talks funny, and when I try to speak to her, like I do with my mother in Spanish, she answers in English, and I don't understand her. The principal told my mother she knew Spanish. Oh, well, maybe my mother didn't understand. . . if I tell her that I don't understand when she talks in English she gets angry and talks, and talks, and moves her hands up and down. But she never answers my question. Sometimes I think she doesn't listen to me. . . If she did, she would explain. That's all I'm asking for.

Besides, Mrs. Jones never asks me why I am sad. Because I *am* sad. Every day in school. If I am sad at home my mother asks why. She talks to me, and she listens. Mrs. Jones only talks! She never listens to me. Only talks. . . Why? I used to wonder why Mrs. Jones gets angry when I talk the way we do at home. Now I know! The other children told me. It's embarrassing to talk Spanish. If you want this teacher to like you, you shouldn't do that! How many times have I heard this? Many times . . . It's wrong! They warned me! But *why*?

I want the teacher to like me! I want to speak English, but it takes *time* to learn! What do I do in the meantime? I know! I can talk with my hands. I'll tell others! We can make signs. So that way, during recess we don't speak Spanish but we make signs . . . Good idea . . . I hope. . . Anyway it's wrong to talk in Spanish. . . but then, *why* is it so wrong? My mama and papa speak it at home. My grandmother won't talk to us because she speaks only Spanish. . . She is not bad, and she speaks Spanish. . . My father! He can speak English! Not my mother. Are they different? They are happy people . . . I don't know. . . Is my father that smart? Is my mother not smart? No, this is not true! My mother knows many things. . . She tells us many stories. . . Smart? Yes, I know she's smart! But? My teacher is also smart, this is what my father says. She can speak English, so she is smart? I wonder? Someday Mrs. Jones will let us know the reason why she doesn't want us to speak Spanish. There is a good reason. . . I know. . . but which one? If she would only just tell us.

For Discussion

1. There was once a Texas law which prohibited instruction in the Spanish language in the public schools. Why was such a law passed? Discuss the social and psychological implications of such a law.

2. Suppose an English monolingual teacher finds that three of his students are Spanish dominant. Discuss some strategies this teacher could utilize.

3. Ask an English-Spanish bilingual teacher to evaluate this story. Then, ask an English monolingual teacher to evaluate the story. Compare their evaluations.

Suggested Readings

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Let Them Do [illegible] -- Feel Good About Themselves and Learn Too

by

Hazel S. Taylor, Ed.D.

Many educational psychologists are now convinced that a student's self concept may be adversely affected by a school environment that does not respect the student's home culture and home language. The author offers teachers of Mexican American students ten teaching suggestions which educational research has shown to be effective teaching strategies in multicultural settings.

Just suppose the melting pot ideology had worked. We as a nation would have been deprived of the outstanding and continuous contributions of the diverse ethnic and cultural groups in our society. Can you imagine our food, clothes, language, rites, rituals, holidays, and celebrations being circumscribed and ruled and regulated according to one dictum? "Thank God, The Melting Pot Doesn't Work!"[1] What has resulted is a new philosophy, multiculturalism or cultural pluralism, which recognizes no superior or inferior culture, but recognizes and respects cultural differences, and places a positive value on the individual's right to his own cultural traditions, beliefs, customs, habits, and identity.

Multiculturalism is beginning to present a challenge to the school, whose primary purpose had been perceived to turn out a one-model product through the amalgamation of cultures that make up its population; the denigration of some of the cultures would be a necessary evil in this approach; and denigration of any individual or group does harmful and quite often irreparable damage to the psyche and creates barriers to the development of individual and collective capacities. On the other hand, the positive effects of a feeling of self-worth and dignity can have dramatic and long-range carryover effects on the educational attainment of students. The American student eventually begins to realize that his ancestors, due to many imperceptible reasons, were never fully assimilated into the American melting pot; how a student feels about having relatives and parents who are not "Americanized" is dependent on the school's attitude toward multiculturalism; if the main tenets of multicultural education permeate the entire school curriculum, there is no reason why he can't feel good about himself and learn too. These are not dichotomous ideas, but interrelated streams of consciousness where the degree of success attained in each has a direct bearing in a positive or negative manner on the other.

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[1] Charles A. Kuralt, "The Melting Pot Doesn't Work, Thank God!," Family Circle, July 1976, pp. 81-83.

Building the Self Concept

The task of the teacher now begins to take on a more humanistic perspective. The job of building the self concept of the pupils assumes equal status with that of imparting information. The classroom then becomes a model laboratory in which each child's culture and contribution is respected, valued and appreciated. This would include responses, suggestions and the like.

Efforts should be made to make each child feel that he is such an important part and asset to the total classroom community that things are just not the same when he is absent. Culturally relevant instructional and recreational materials should be used in order to help the child find acceptable models. A wide range should be included in the materials. Minorities should be presented from a spectrum, pictured in many types of positive occupations, living conditions, and stations in life. All Mexican Americans are not poor migrant field workers; all Blacks do not live in the ghetto.

Care should be taken to see that no hidden and nonverbal messages are flashed to the children, and that difference is by no means interpreted to be synonymous with inferiority. Covert actions which cause the child to have to choose between the home and school culture should be studiously avoided. Instead, he should be guided to see how the two can complement each other. The counselor can do much toward helping the child develop values in which no compromise of attitudes and attachments need be made.

Simple Strategies

Just as there is no one model American, there is no one model Mexican American. There is a group of people of Hispanic origin who have various levels of culture within their co-culture, and who have individual goals, needs, interests, and desires as do individuals of other cultures. Thus, one would have difficulty in delineating a set of teaching strategies that would meet the needs of all Mexican American children. What follows, then, are some general teaching suggestions, based on research, that might help the Mexican American child not only develop a strong self concept, but increase his educational attainment concurrently:

1. Implement a curriculum that fosters cultural pluralism. Help the student to see and understand the contributions that his group as well as others have made to our total development.

2. Omit activities that foster competition.

3. Make use of cross-age and peer teaching techniques.

4. Don't make an issue of lack of eye contact.

5. Create and capitalize upon a cooperative spirit among the children.

6. Exercise caution in any form of ability grouping.

7. Use informal teacher-made tests along with the standardized ones.

8. Don't make decisions based solely on test results. Devise and use other methods of assessment.

9. Use the children's language as often as possible.

10. Use culturally relevant teaching materials.

For Discussion

1. Define the following terms:

    a. Cultural pluralism
    b. Multiculturalism
    c. Multicultural education

2. Discuss classroom situations where competition between students can become an impediment to learning.

3. Is it possible for a teacher to mistake student cooperation with student cheating? Discuss.

4. Differentiate between bicultural education and multicultural education.

Suggested Readings

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He Has A Funny Accent

by

Guadalupe Quintanilla, M.A.

Some children do not relish going to school because they feel culturally or linguistically different from their teachers or from most of the children in school. This short story gives the reader an insight into how a child might feel when he is unable to communicate with his classmates or his teachers.

I really don't want to go. I don't. If I do, the day is going to be like all the rest. The bell rings and we have to line up. Why do we have to line up? Oh well, we do! Then there are all those children who talk funny, and who push each other and giggle all the time! They do not talk with me. . . I wonder why? I try, I really do. I talk to them, and they ignore me. Why?

In the classroom, Mrs. García doesn't help me either. When I ask her something, something about a word I am trying to learn, she talks very fast. Too fast for me to understand her. I am only asking her about one word! Why can't she explain that one word? One time I even learned a word all by myself. That boy with the big eyes said it to me. I was happy, that he did me this favor, so I tried hard to learn it. I repeated it and repeated it, that word, trying to imitate the way the boy had said it. I did it! I said it right? I wanted to show Mrs. García that I was learning, and I said it to her. Boy, did she get mad! She sent me to the corner and everyone turned and laughed. So did the boy with the big eyes! I wonder what I said? . . . When I asked others in the class they ignored me. Some laughed, and others got angry.

And then, the girls. If I even get close to them they look and pull away. I guess I'll stop trying to talk to them. . . The boys also get mad when I talk to the girls. I wonder why? I only want to talk.

And then, the teacher is nice, but most of the time she is talking with the other children in the language they understand. . . She knows how to talk like me. Why doesn't she? Why won't she help me? I'm trying. . .

I know what! I'll tell my parents again! Well, . . . I guess not. It doesn't help to talk to them, they like my school. I guess I'll just have to try harder. . .

But. . . I wonder about those children! When I try to talk the way they do, in their language, they whisper to each other and laugh. That girl, the one with the long hair who can talk like me told the teacher yesterday when I was repeating the words in the lesson, "He has a real funny accent, doesn't he?" Accent? I wonder what she meant?

Johnny, get up, you've overslept!," his mother called out. "It's time to go to school."

For Discussion

1. In linguistic terms, define the word accent.

2. What factors cause an individual to have an accent?

3. Discuss the psychology of teaching non-English-speaking children.

Suggested Readings

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The Role of Parents in Student Motivation

by

Octavio A. Ballesteros, Ed.D. and
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The authors of this article propose the thesis that parents have an important role in the educational motivation of their children. Instead of assuming that all learning occurs in the school environment, the authors maintain that parents are in a position to be the primary motivators and teachers of their children. Thirteen recommendations are offered to parents who wish to take a more active role in the education of their children.

As long as the authors of this article can remember, parents have been under the impression that school is where learning takes place and that whatever the child learns will occur in the classroom. In fact, many parents have been somewhat fearful to assist their children with their homework because they fear they might confuse their children if they utilize faulty teaching techniques in helping their children to learn. "I'm afraid I may 'unteach' everything my child has been taught at school," say some parents. "After all, the teacher knows best and who am I to help my children in such a complicated thing as learning?"

The truth of the matter is this: parents, whether or not they realize it, are constantly teaching their children by their words, attitudes, and actions. Actually, parents, in most cases, are the primary teachers of children and teachers are the secondary teachers of children. This simply means that parents usually have more influence on the overall behavior of their children than do teachers.

This article was written for parents who want to determine how they can teach, motivate, and direct their children. Because "teachers do not always know best," and because all learning does not take place in the classroom, the following suggestions are for parents who want to take a more active role in their children's education, motivation, and future.

1. Do not be afraid that any academic assistance you give your child will interfere with his learning. Some parents fear that they may hinder a child's learning if

they "misteach" him. Actually a child is aided by his parents' efforts because the child receives a new perspective on the problem he is attempting to solve. It is indeed rare for a child to be hurt academically by his parents' assistance. Thus, feel free to assist your child with his assignments. Though it is one thing to give a child minor assistance and another thing to do the work for him, parents who show interest in a child's school assignment are conveying a positive attitude toward studying and learning to a child. To avoid dependence on the child's part, a parent may say to a child, "I'll give you a few suggestions but you're the one who has to do this assignment. Turn in a good paper because you only hurt yourself when you turn in sloppy work."

2. Praise your child when he does well in school. Make a "fuss" over your child each time he wins an award or makes a commendable grade. Periodically, show that you are pleased if your child is an avid reader or a studious person.

3. Use tutoring services when necessary. If your child is having difficulty in math, reading, English, spelling, or chemistry, keep in mind that many intelligent people, sometime in their lives, have paid a tutor to assist them on some particular subject. The help of a tutor can sometimes be the deciding factor in the student's passing or failing a course.

4. Periodically take your child to a public library. From time to time, spend an afternoon at the public library with your child. Spending time at a library will demonstrate to your child that you value books and the knowledge that books contain.

5. Consider giving your child books as gifts. The child who is given a book by a parent is indirectly being told, "Books are fun. Books are interesting. Books are good for you and it is important that you read them. Books will make you smart." Parents should give special consideration to giving their child a dictionary as a gift. The first grade child can benefit from a picture dictionary while the fifth grade child undoubtedly can profit from an elementary level dictionary. Later on, the high school student will find that he needs an adult level dictionary.

6. Read the newspaper comics to your child. One effective way of motivating your child to want to read is to read the newspaper comics and comic books to your child before the child enrolls in school. Reading

orally to your child is known as "reading readiness." Many parents are not aware they can prepare their child for reading by reading to the child before he enters school.

7. *Provide your child with a good example.* Show your child that reading is fun by having him see you read. By reading books, you will provide your child with a good example, and this will tend to motivate your child to want to continue reading, learning, and studying on his own.

8. *Do not be ashamed if you did not complete your education.* Do not hesitate to admit to your child that any academic deficiencies you may possess are due to the fact that you did not complete your basic education, but that you value education and you expect your child to surpass your educational accomplishments.

9. *Convey your expectations to your child.* Occasionally inform your child that there are certain things you expect from him such as: (1) honesty; (2) cleanliness; (3) studiousness; (4) hard work; (5) religious faith; and (6) punctuality. Once a child understands what is expected of him, he will keep those goals in mind and will probably achieve them.

10. *Have high expectations for your child.* If your child is a normal individual, expect him to do well in school (i.e., pass his subjects). If your child misses more than five days of school per year, make it clear to him that you think this rate of absenteeism is excessive. Parents who ask a child to miss school to assist them with household duties are unwittingly providing a bad example for their child and are indirectly conveying a message to the child: "Helping me at home is more important than going to school." It does not take long for a child to arrive at the conclusion that attending school is not all that important. "After all," reasons the child, "my parents ask me to stay home every time they need me to help them."

11. *Bilingual parents should speak to the child in both languages.* Being bilingual is an asset because bilingualism is a skill few persons in this country possess. However, being bilingual can be a disadvantage if the bilingual child is strong in one language (e.g., Spanish) and weak in the other (e.g., English). Since most teachers in this country can speak only English, a child who enters school not understanding the English language

will be at an educational disadvantage. Unfortunately, most Spanish dominant students are still being taught by teachers who do not understand Spanish; as long as a shortage of bilingual teachers exists, bilingual parents should make it a point to expose their children to both languages so that their children will not be linguistically handicapped in the classroom. Common sense would dictate that parents should exert a strong effort to expose their children to both the home language (e.g., Spanish) and to the official language of this country.

12. Do not assume that your child is receiving a quality education. Though most teachers are certified and qualified to teach your child, there are numerous teachers who are not effective teachers. If your child attends an urban school district, you probably realize (or have suspected) that more ineffective teachers tend to be teaching in the older urban schools than in the newer suburban schools; the reasons for this phenomenon are too numerous to be discussed in this article. However, by visiting his child's classroom, the average parent will be able to accurately evaluate if a teacher is effective or ineffective. A parent does not need a college degree to determine if his child's teacher is a good or a bad instructor. Common sense is all that a parent needs in evaluating the teaching ability of his child's teacher.

13. Show your child that you value education. Children tend to value the things their parents value. Some examples of values are: (1) money; (2) education; (3) marriage; (4) children; (5) integrity; (6) religion; (7) prestige; (8) achievement; and (9) respect for the elderly.

For example, if you have a high regard for children, your child, when he grows older, probably also will place a great deal of value on having and rearing children. On the other hand, if you place little importance on education, knowledge, and studying, there is a strong possibility that your child may not become overly enthusiastic about scholarly pursuits. As you can see, in many ways a parent has more influence over his child's future than does a teacher. Though some teachers have been instrumental in motivating a child to aspire for lofty goals, most parents are in a better position to inspire the child than is the teacher. After teaching for numerous years, we the authors have concluded that parents have more influence on student motivation than do teachers.

Teachers only influence a student for seven hours per day for about 180 days per year while parents are in a position to influence a student for at least eight hours per day for 365 days per year. Needless to say, the child is not exposed to teachers until he is five or six years old while a parent can influence a child from the day of the child's birth. A parent is a significant model for the child; by this we mean that the child will tend to imitate most of the parent's behavior. If the parent is interested in sports, auto mechanics, or reading, the child will tend to also become interested in these activities. In many instances, as goes the parent so goes the child.

In most cases, parents are the prime motivators of their children. Though our children need their teachers, our children need you -- the parents -- even more.

For Discussion

1. Define motivation and list some ways by which a teacher can serve as a model for student motivation.
2. Discuss teacher behavior that might tend to unmotivate students.
3. Compare the parent's and the teacher's role in student motivation.

Suggested Readings

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Recipe for Cultural Understanding

by

Guadalupe Quintanilla, M.A.

Take a cup of motivation,
Lace it with enthusiasm;
Add 3 teaspoons of understanding
Mix carefully with patience.
Sprinkle with common sense
And serve with a positive attitude;
In return you will receive
Self respect, satisfaction, and
Excellent results.

About the Contributing Editor

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